

THE REAL DIFFERENCE BETWEEN HEAVEN AND HELL

BY PROFESSOR N. L. NELSON

IN ERA FOR APRIL

VOL. II.

The Glory of God is Intelligence.

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TABLE OF CONTENTS.

DREYFUS AND THE ADMINISTRATION OF LAW IN FRANCE	Professor J. M. Tanner	321
LAMENTATION ON THE DEATH OF A FATHER, a Poem.....	Sarah E. Pearson	331
FROM FAITH TO FAITH.....	Nephi Anderson	332
SAMOA AND HER NEIGHBORS	W. O. Lee	335
ORIENTAL RELIGIOUS FAITHS—Confucianism...	Kung Hsien Ho	338
THE SWORD, a Poem	Miss Landon	346
EARLY SCENES AND INCIDENTS IN THE CHURCH	Oliver Cowdery	347
LIVES OF THE APOSTLES—Paul.....	Professor Willard Done	351
MORAL QUALITIES OF MILTON		359
ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.....	W. W. Cluff	363
AN INCIDENT OF THE BLACK FOREST AND THE APACHE INDIANS	Andrew L. Rodgers	366
BIGOTRY OPPOSED TO PROGRESS	A. Wootton	368
SONNET.....		369
THE BIBLE AS A FACTOR IN EDUCATION.....		370
A STORY OF EDISON THE INVENTOR		373
WHAT IS MAN.....	S. W. Richards	377
EDITOR'S TABLE: The Philippine Problem— The Prompter—Where Virtue Is.....		381-387
NOTES.....		387
IN LIGHTER MOOD.....		389
OUR WORK: Finish the Course of Study—A Word About the ERA—Report of M. I. Missionary Work—A Third Edition of Manual for 1897-98		393-397
EVENTS OF THE MONTH.....	Thomas Hull	398

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DREYFUS AND THE ADMINISTRATION OF LAW IN FRANCE.

BY J. M. TANNER, PRESIDENT AGRICULTURAL COLLEGE,
LOGAN, UTAH.

No trial of modern times has created such universal attention as today attends that of Dreyfus, an Alsatian Jew in the engineering corps of the French army. The circumstances of his trial and conviction and the subsequent developments, together with the tragic trial of Zola and the suicide of Col. Henry, have turned the eyes of the whole world to France and to the peculiarities of her administration of the law.

Before the circumstances of his trial are given, a brief explanation of the administration of law in France is necessary in order to comprehend how it is possible for a man to be tried and convicted according to the procedure adopted in the case of Dreyfus.

France is a republic, but a republic in name only, for civil rights and the great bulwarks of liberty are no more enjoyed on the west than they are on the east of the Rhine. France, like her neighbor, Germany, is a military despotism, but poses before the world in the name of a republic. There is a fundamental differ-

ence between the Germanic and the Romanic idea of the state. The Roman power was that of the strongest centralization wherein the individual is supposed to contribute to some ideal that is constantly held up as the chief purpose of his existence. Among the Teutonic races there is much more of individual liberty enjoyed in the administration of government; and this liberty and the principles of free institutions have been most highly developed in England and America.

There are, therefore, fundamental differences between the administration of law in France and its administration in English-speaking lands. In the first place, France has a peculiar kind of law, known, it is true, to continental countries, but hardly comprehensible to minds that have been brought up under the influence and effects of the common law. This French law is sometimes called *droit administratif*, or administrative law. The traveler in France soon learns, if America is his home, that the law does not work there as in his native land; that officers are overbearing, that they are inconsiderate, that they do very much as they please, and that there is often no remedy against what may prove to be merely their whims. This grows out of that peculiar administrative law, a law by which the administrative officers of the entire government are controlled. In America when an officer oversteps his bounds there is always an appeal to an independent system, to the judiciary. The facts are gone into, and he enjoys all the legal advantages of an independent investigation. Such, however, is not the case in France. If an officer oversteps his authority; if he acts unreasonably or unjust he is in no way responsible to an independent judiciary. He is tried before his superior officers in the same department, whose chief question seems to be whether or not the inferior officer has carried out the policy of his superior. If so, there is no cause of action. All remedy is lost. In military countries the executive department has its policy. If that is carried out inferior officers may generally depend upon the good-will of their superiors and do very much as they please.

This is further understood when we realize that in France there is no such thing as a habeas corpus. If a man is thrown into prison he must await there the pleasure of those who sent him. The executive department and its officers cannot be ques-

tioned. No judge can ask whether or not the facts warrant his imprisonment, or whether it is just for him to remain in durance vile. Trials, too, in France are wholly unlike those in this country. In the first place, if a man happens to be an official his case goes under an administrative department, where there are no scientific principles of evidence and pleadings to be considered. The officer in charge takes the case in his own hand and disposes of it in his own peculiar way. He is not hampered by any precedents; he is not governed by any principles, except those which he chooses to apply in each individual case. There is no examination of witnesses, as it is understood in this country. The attorney puts his question to the presiding judge, who, in turn, puts it in his own way to the witness on the stand. There is no system of cross examination by which it is easy to break down the testimony, and when evidence might often be shaken the witness who is frequently an officer of the government, protects himself behind his prerogatives by saying that he declines to answer the question. In almost all criminal proceedings these officers give the great bulk of the evidence, and the arbitrary disposition of the rights of the citizens is something incomprehensible to those brought up under a system of the common law. The whole thing is political; the court room is political, and newspapers do not hesitate to address judges in the same manner that they would address a candidate for election. National policy dictates the court often in an unusual manner, and the truth of this exposition of French law is strikingly exemplified in the trial of Alfred Dreyfus, a *cause celebre*.

What were the circumstances of his trial? and why have they produced so much excitement throughout Europe and America?

In the fall of 1894 *La Libre Parole*, an intensely anti-Jewish paper in the city of Paris announced the arrest of Captain Dreyfus on the charge of having given away army secrets to a foreign nation. Dreyfus was called to trial, but not without some hesitancy on the part of those who had his case in hand. A number of documents, commonly called a *bordereau*, had been discovered. These documents were unsigned, but they had evidently been communicated to a foreign nation, and there was some doubt whether, after all, Mr. Dreyfus was the author of this *bordereau*. Dreyfus was subject to a military tribunal, which is supposed to act as a

court of justice in the trial of the accused. The hesitancy of the ministry of war was condemned at once by an anti-Semitic leader, Mr. Drumont, in his paper, *La Libre Parole*. This is how Mr. Drumont talks to the ministry of war in its capacity of a high court of justice:

"Look at this ministry of war, which ought to be the sanctuary of patriotism and which is a cavern, the hole of perpetual scandals, the cloaca which cannot be compared to the Augean stables because no Hercules has yet undertaken to clean it. Such a house should be perfumed with honor and virtue; instead it gives forth a constant stench. * * * Tomorrow, doubtless, they will applaud the minister of war when he boasts of the measures he has taken to save Dreyfus."

This menace seemed to have had the desired effect, and General Mercier, minister of war, at once proceeded to the trial of Alfred Dreyfus. But the nature of his trial must remain largely secret to the world. It was an executive session of the court, and it was said that even the prisoner himself had not the opportunity of confronting some of the accusations made against him. It appears that he was convicted largely upon a document which he had not the opportunity of even seeing; neither had his counsel. So that he was sentenced to transportation for life on the malarial island called the Devil's Island, off the Coast of South America. He had not even the privileges of the French criminal when he was sentenced to transportation to New Caledonia where he may be permitted to take his wife and family. Upon his conviction, Dreyfus underwent degradation before the army in the presence of thousands of spectators who, fully sanguine of his guilt, took great pleasure in his humiliation. He was marched before the soldiers of his company, and in the presence of his comrades he was stripped of the insignia of his office and the buttons were torn from his coat. His sword was broken before his eyes and he was conducted out of the country.

He had scarcely been sentenced to this punishment of living death when suspicions began to arise because of those who had been foremost in his conviction, and because of the secrecy of his trial. In the days of Gambetta the Jews had been highly honored among the ruling classes of France, and that circumstance had

aroused, it is said, the intense hatred and jealousy of the Jesuit Catholic portion of the country; and the Jesuits at once got into control of the military schools and began as rapidly as possible to reverse the order of things. The honored position held by Dreyfus, and the distinguished favor which he had received, it is said, awakened their jealousy. Hence, they became jubilant over his misfortune. But that excessive jubilation awakened feelings of suspicion and gave rise to the agitation which has followed it.

What was this secret document? Its character has never been revealed. Policy of state is said to prevent its publicity: It might bring on a war between Germany and France. The highest policy of the state forbade any knowledge of it beyond the officers who stood at the head of the army. It did not appear at the trial exactly what nation had been guilty of buying the military secrets of France, but it was generally said that these secrets were conveyed to Germany and Italy. Both nations did not hesitate to deny that they had anything whatever to do with Captain Dreyfus, and said that so far as the accusations against him were associated with them they were utterly false. This gave rise to newspaper comment on all parts of the continent and in England. Protests were made from abroad in which it was pointed out that the means of his conviction were indeed open to question. This foreign interference inflamed the minds of the French and their chief purpose seemed now to be to convince themselves as firmly as possible that Dreyfus was guilty of the charges made against him. Besides these criticisms affected the honor of the French army, whose generals must be sustained, because a loss of confidence in them on the part of the soldiers would be suicidal to France. Besides the matter had been heard. It was in English law, *res adjudicata*, what is called in France *chose jugée*. Why should Europe be interested in opening the question that had already been settled according to the law of France?

It appeared from the evidence that five experts in writing had been called in to testify. Two were convinced that the writing was not that of Dreyfus; three pronounced against him. Not long, however, after his conviction, which took place on the 10th of January, 1895, his attorney, Maitre Damange, expressed his most earnest conviction that Dreyfus was innocent of the charge

against him. Criticisms abroad led to an independent and investigating spirit at home. Col. Picquart, one of the chiefs of the secret service, declared that in his opinion Dreyfus was innocent, and furnished evidence at his command to the vice-president of the French Senate, M. Scheurer-Kestner. The vice-president, a man of superior ability and enjoying the confidence of the French people, interpolated the government and declared his intention to ask for a new trial, saying that he would undertake the rehabilitation of Captain Dreyfus; that, as a matter of fact, he was not the real culprit. Thereupon Mathieu Dreyfus, the brother of Alfred who was convicted, at once visited the vice-president of the Senate, when the following conversation took place:

"You know the name of the real author of the bordereau?"

"Yes," M. Scheurer-Kestner, replied, "but I have no authority to speak of it."

"But if I should speak it, would you not deny it?"

"No."

"Esterhazy?"

"That is the name," replied M. Scheurer-Kestner. "How did you know it?"

"A banker, M. Castro, bought the fac-simile of the bordereau on the street. He instantly recognized the hand-writing as that of one of his former customers. He compared it with the letters which he had received from him, and on November 7th he came to give me this name and the proofs."

Mathieu Dreyfus now brought charge against Esterhazy as the actual culprit. This led to the trial of Esterhazy, but singularly enough, and notwithstanding what appeared to be very strong evidence, he was acquitted and complimented by the presiding judge. Esterhazy was now held as the martyr of the Jews and there seemed to be a general disposition on the part of the French people to insist upon the guilt of Dreyfus as a defense by France against the charges of foreign countries. To their minds, France was on trial. Dreyfus was a secondary consideration, except so far as it was necessary to establish his guilt in order to maintain French honor.

When one comes to consider the character of Esterhazy and some of the evidence found in his possession, it is remarkable that

he should have been made the hero of the hour, as he was upon his acquittal. He seemed to be a man of low character. He had ruined his wife and children. He had become *persona non grata* wherever he had been in the French army; was financially irresponsible, and at the time was living with a dissolute woman. When his house was searched two letters were found. In them he expressed hope that Germany would conquer France, and in further contempt of his country declared that beyond a certain point the Germans could throw away their swords and drive the French back with riding whips. Among the experts at the trial of Esterhazy and Dreyfus, it seems that five out of eight testified in favor of Dreyfus, two in the declaration that the writing was not that of Dreyfus and three in the declaration that the writing was that of Esterhazy.

The agitation over this celebrated case led to constant interpolations of the ministry in the chamber of deputies at Paris, each minister of war declaring his absolute belief that Dreyfus was guilty, Cavagnac, even, going so far as to say that he had received subsequent evidence which took the question beyond all doubt. This was correspondence carried on between agents of the German and Italian governments, and had been furnished him by Col. Henry. This additional evidence of guilt was now ordered to be posted up throughout France as fresh evidence of the just policy of the army officers who had tried the unfortunate Jew. France and Germany at once hastened to deny the truthfulness of this latter evidence, and when Col. Henry, who had been in the secret service, was questioned as to the truthfulness of the documents he had produced, he confessed that he had been guilty of forgery. He was thereupon seized and imprisoned, not in Cherche Midi, but in the fortress at Mont Valerien. Soon after it was announced that he had committed suicide by cutting his throat, but the unusual circumstances of his imprisonment led to the suspicion that Col. Henry, who had been known as a straight-forward officer and whose work could always be relied upon, had been murdered in order that some of the army generals might escape the disgrace from evidence that he was likely to give in the matter.

This has led to a general revulsion of feeling throughout France, and the belief began to grow that, whether or not the

forgery of Henry had anything to do with the establishment of the guilt or innocence of Dreyfus, the latter was entitled to a rehearing. Besides a new factor had entered into this celebrated case by an accusation made by Zola against the French President and military tribunal immediately after the acquittal of Esterhazy. Zola was brought up and tried on the charge of defamation, and the publicity given to his trial has brought forward some striking peculiarities in the administration of French justice.

The *Echo de Paris*, a staff newspaper, thus describes a scene during the trial of Zola: "A flood of insults drowns the voice of the advocate. The audience rises to its feet. There is whistling, groans; and canes are pounding the floor in cadence. If one closes one's eyes, the illusion is complete that the palace is about to tumble to pieces. Each minute the audience becomes more excited. Finally, it breaks down. The most offensive cries and shouts mingle with hisses and whistles. One by one, under the fixed stare of the spectators, the jurors quit the hall."

Such a scene in a court of justice is not more astounding than the manner in which testimony was offered. General Pellieux takes the stand. Read his testimony: "I have a soul of a soldier which revolts at hearing the infamous aspersions shower upon us. I can keep silence no longer. I cannot stand them trying to detach the army from its chiefs, for if the soldier cease to have confidence in them, what will the chiefs do in the day of danger, which is, perhaps, nearer than people think? Then, gentlemen of the jury, your sons would be left to simple butchery." Labori, counsel for Zola, protested against some of these utterances and proposed to question the General. But we are told that the court forbade Labori to proceed.

Zola was convicted of defamation and received the extreme penalty. He now appealed to the highest court of France, that of the Cassation. This court held that the procedure in bringing Zola to trial had been irregular, and that he was entitled to a re-hearing. Before his re-hearing could be heard Zola escaped from France, feeling as every disinterested person must have felt, that a re-trial would be a mockery of justice.

After the confession of forgery and the death of Col. Henry, it became certain that there could be no peace in France until the

case of Dreyfus received a new hearing. Feeling began to grow throughout France that, after all, Esterhazy might be the real culprit. Whereupon Esterhazy fled from his country to London, where, it is said, he is peddling confessions of his forgery that led to the conviction of Dreyfus.

Now, the court of Cassation has decided to open the case anew. There were three courses open to the supreme court of France. First, a denial for revision; second, quashing of the judgment and order for a new trial; and, third, that more information was needed in the case of Dreyfus, and that such information would be sought for by the court in secret sitting, but with full power to call for all documents, summon witnesses, etc. The last course was adopted, but it is to be regretted that more publicity cannot be given to the investigations to be carried on, although in this investigation the counsel for the defendant will undoubtedly have the opportunity of presenting evidence in full and of overthrowing, if possible, all evidence brought against his client. He will also be tried under the new law inaugurated in 1895 and extending in all criminal cases greater rights to the accused. This new law shows what has existed in France for centuries and is a remarkable illustration of the process of conducting cases of criminal procedure in a French court of justice. A certain Marquis de Nave had been accused of murdering his wife's illegitimate son by throwing him over the rocks near Naples, a crime which he is said to have committed nine years before his trial. There is no grand jury in France, but the indictment—if such may be said to exist in France—is called the *dossier*, and is gotten up by one of the judges of the court called the "*juge-d'instruction*." This judge, who is a quasi prosecuting officer, may take his own time to investigate the case. The judge kept him there for seven months before getting out the indictment, or *dossier*. The trial of Nave resulted in his acquittal. So outrageous an abuse of power led the French government to adopt measures for the trial of criminals which are more in consonance with the principles of right and liberty.

The world will now await with deep interest and some anxiety the results of the additional investigations to be made in the case of Dreyfus; and yet, so far as the case is of interest to the Anglo-

Saxon, there is the wish that Dreyfus might enjoy the opportunities of a new trial under the common law system; that is, that he might have the privilege of confronting the witnesses against him, of having the investigation open and public and the greatest scrutiny given to the *bordereau* upon which he is said to have been convicted, and, above all, that he might enjoy the right of that common law presumption that he is innocent until proven guilty, and also enjoy the resolving of all doubt in his favor.

There are no motives assignable today why Dreyfus should have betrayed the interests of France. He is a wealthy Jew, of a wealthy family. Money could not be a consideration. There is no reason why he should have favored Germany more than his native country, in which he enjoyed honors and emoluments, and to which he was attached by all the ties of birth and patriotism. The Dreyfus case, however, as a *cause celebre*, whatever may happen to Dreyfus, will, in a large measure, alienate the sympathies of all free people for the republic of France. It will publish to the world the fact that, although France is a republic in name, it is republicanism little in common with that of this country. The spirit of liberty and justice as found in the republicanism of France is but a shadow of those undying principles of free institutions as exemplified in the administration of law and order in England and America. Indeed the President of the French republic, M. Faure, has but little more genuine liberty than has the Czar of Russia. Compared to the President of the United States, he is in absolute bondage, bound by the traditions and military rules that hamper and strangle civil liberty, wherever the military arm is dominant.

NOTE.

Since the above was written, M. Quesnay de Beaurepaire, president of the civil section of the court of Cassation, has resigned his position and now charges the tribunal, with which he was associated, with bad faith and corruption in what he anticipates will be a favorable action in the revision of the Dreyfus case. The fact that M. de Beaurepaire is now contributing to the papers and charging the court, of which he was formerly a member, with bad faith, and appeals to the public to repudiate it and disrespect its integrity, must appeal to the ordinary Anglo-Saxon mind as something very remarkable. It shows that lack of respect which

the Latin mind has always shown for the judiciary. Should such a thing happen in this country or in England, the act would be resented as an outrage upon the judicial system, which here receives such high respect, and which in France, evidently, is treated as a mere political institution not entitled to more respect than is shown to a legislative candidate for office.

LAMENTATION ON THE DEATH OF A FATHER.

Oh heart, my heart, when that brave spirit soared
Above, beyond the bonds of earth and time,
And those dear eyes forever closed on earth,
Whose glance was wont to dwell with love on mine;
And those kind hands accomplished their last task,
Which had so oft been busy for my weal,
Did not some premonition haste thy beat,
And thou prescience of disaster feel?

Oh sad, sad heart! though many weary miles
Divided me from him who loved me best,
Could'st thou not know that other loyal heart
Lay cold and pulseless in that manly breast?
Could'st thou not feel some chill presentiment
That thou had'st lost thy counselor and friend?
And that last look must bridge the stream of time
Between we two till earth and time shall end?

Could'st thou not know, when we came home again
No answering welcome we could meet from him—
Instead of shouts of joy at our return
Each face averted and each eye grown dim?
That we could meet no loving, sheltering arms,
No echo of that blessing which he gave?
But go alone, oh anguish-bursting heart!
To throb unanswered on his new-made grave.

SARAH E. PEARSON.

“FROM FAITH TO FAITH.”

BY NEPHI ANDERSON.

As in the beginning God made all things spiritually before they took the form visible to mortal eyes, so ever after has it been the natural workings of the human mind to create first in the imagination the things that later have been fashioned by the hand or materialized in the daily life.

The imagination flies before and spies out the land for the safer tread of fact. Faith leads to works. The idea precedes the expression. Fancy beckons from unknown lands. In vision we see the dim regions into which time soon sets us down and we experience its reality. “The fantasies of one day are the deep realities of a future one,” says Hawthorne.

The inventor builds his machine of the finer material of the mind ere it assumes tangible shape. The painter's most beautiful picture is on the sensitive canvas of the mind, and that which he puts on the coarse-grained cloth by means of his pigments and brushes, is but an imperfect copy.

The song which echoes through the inner chambers of the poet's soul is not perfectly reproduced by the insufficient words of man. The novelist's characters walk and talk in spiritual reality before they are delineated by the pen.

Take the child. His sole ambition is a pocket knife, the end of his brightest hope is to be in possession of a bag of marbles. A few years and these are trifles. His ideal has moved on until it is now perchance a horse or a bicycle. Then when these have become commonplace his fancy mounts higher, and the occupation of some exalted station, the reaching of some noble place in life, becomes his objective point. These are also reached, and then

the ever mounting ambition soars still higher, and the mind through its subtle eye of faith sees newer and grander possibilities, which if life and energies last, may also be fully realized.

Then old age comes, and the physical senses become dulled; but the ever-living soul within looks on and on. Death may be a short passage through a dark valley, but the hills are shining brightly beyond the shadow. To the believer, whose inner eyes are touched by the Spirit of God, the grave is not the limit of thought or hope, but merely an incident in the onward march, an experience in God's school of immortality. By a divine faith he sees far into the eternities of the Father, into the kingdoms of glory, and the soul leaps in joy at the beautiful sight.

If the highest aspirations of the child come true, may we not from analogy reason that our highest conceptions of the future life will some day be realized? We are the children of God, created in his image, and holy writ assures us that when Christ reveals himself again, they who have had this glorious hope and have purified themselves as he is pure, will see that they are like him.

In thus reasoning on this hope that "springs eternal in the human breast" we have many analyses to establish its truth. For example, we can plainly see the effect that environment has on life, both plant and animal. The geranium, which in Utah can reach to a height of about eighteen inches only, in other climates grows to the size of a small tree. The tall willow and pines of the temperate zone become mere dwarfs in the arctic regions. Recently a French scientist has discovered the secret of the Hindoo mango trick, in which a seed is planted in the presence of the audience and made to grow to a plant a foot high in an hour. The investigation showed that a prepared earth was used, obtained from ant hills and charged with formic acid which wonderfully quickened the germination of the seed and the growth of the plant.

So in like manner animal life depends very much on its environments, and man is no exception. The child has all the attributes of the man; training and favorable surrounding develop some, while others lie dormant. Is it not equally true that man is a child of the Eternal Father, inheriting all his nature in germ form

as yet, very little of which may have made a beginning in growth? But all the attributes are there, and when the transplanting is done and the mortal is taken from out the stunting effects of earthly environments into the divine influence of heavenly elements, is it not possible that man's inherent energies will expand in all directions towards the perfectness of his Father and God?

"I dimly guess from blessings known
Of greater out of sight."

says Whittier; but he does not put it nearly as strong as does the inspired apostle when he says: "Eye hath not seen, neither ear heard, neither have entered into heart of man, the things which God hath prepared for them that love him."

May we, then, not safely go from faith to faith, and build our castles in the air? Build them of gleaming marble and shining precious stones, and adorn them with all the beauties that the imagination can supply. All we have to do is to place foundations under them and illumine their towers with that glory which poets have caught a glimpse of and which the unbeliever has called—"The light that never was on sea nor land."

SAMOA AND HER NEIGHBORS.

BY W. O. LEE, SAMOAN MISSIONARY.

Generally speaking there are two races of people that inhabit the division of the earth called Oceania. The reader can readily understand where the two races meet by turning to a map of the Pacific Ocean and drawing a line a little west of south, from the west side of the Sandwich Islands to the west side of the Ellice group; thence south through Fiji and west of New Zealand. This line from north to south is a little over 4,000 miles long, starting some twenty-two degrees north of the equator, and ending at least forty-seven degrees south latitude. All of the native inhabitants on the islands east of this race-line belong to the finely-formed, brown Polynesians; while the inhabitants of the islands on the west of this line belong to what are called Papuans—a diminutive negro race supposed to have come originally from Africa, and nick-named “Black Boys” by foreigners in the South Pacific, because of their small stature and thin limbs.

Growing out of these two races, the Polynesians and the Papuans where they have met and intermarried, there is a third race found on the Fiji and other groups near the center of the South Pacific.

The Samoan or Navigator Islands, which group with its inhabitants will form the main topic of our article, will be found near the center of what we call Polynesia, and are situated between thirteen and fifteen degrees south latitude and one hundred and sixty-nine and one hundred and seventy-three degrees west longitude. Samoa is 5,000 miles from Salt Lake

City, and it takes two weeks by steamer to reach there from San Francisco in a south-westerly direction, *via* Honolulu, which is the only land sighted and the half-way house en route.

North of Samoa 2,100 miles are the Sandwich Islands, (Hawaii); 1,500 miles east are the Society Islands, (Tahiti); 400 miles south are the Friendly Islands, (Tonga); the same distance west of Samoa are the Fiji Islands, and some 1,600 miles south is New Zealand, (Maoriland.) On all of the above groups, except Fiji, the Latter-day Saints have established missions, and there is as much difference between the native inhabitants of these islands as there is between the Indian tribes of South, Central and North America. Yet, like our own Indians, the Polynesians, or brown race, of the Pacific isles, undoubtedly all sprang from the same source, but time and location since their separation have made many changes in their language, mode of living and habits, the same as among the various tribes of American Indians. Most writers on the subject of their origin agree that the Polynesians belong to the Malay race of the East Indian Archipelago. The similarity in the language of the natives of these two places being the weightiest argument in favor of this theory. It seems strange to the writer that with the winds and ocean currents against the above supposition, some of its adherents did not look to the American continent for a more natural solution to the problem of the origin of the Polynesians.

On this subject we copy the following from the Encyclopedia Britannica:

"The brown people who occupy the islands of Eastern Polynesia are generally regarded as having affinities with the Malays of the Indian Archipelago, and are sometimes spoken of as a branch of the Malay race, or family. They cannot, however, with any accuracy be so described. The Malays, as they now exist, are a comparatively modern people, who have become what they are by the mixture of several elements not found in the most primitive race. The Sawaioris (Polynesians) and the Tarapons (mixed race) of Polynesia, the Malagasy (Hovas) of Madagascar and the Malays are allied races, but no one of them can be regarded as the parent of the rest. *The parent race has disappeared*; but the Sawaiori (Polynesian) as the earliest off-shoot from it, and one which owing to the conditions under which it has lived, has remained almost free

from admixture of blood, may be taken as most nearly representing what the parent was."

We readily agree with all of the above except this statement, "The parent race has disappeared." We Latter-day Saints believe that there are millions of the parent race of the Polynesians now living on the Western Hemisphere known as the red-brown race, or Indians; and we argue this way: Driftwood from the western shores of America is constantly being cast upon the shores of Hawaii, what more natural then, than the supposition drawn from the Book of Mormon account of lost ships, that parties coasting from one place to another on our Pacific shores, and being lost at sea, should drift where the wind and ocean currents would naturally take them—to some of the Pacific isles?

How interesting it will be some day if our United States government awakes to find that its new Hawaiian citizens and its Indian proteges are first cousins and as such entitled to the same privileges! We are reminded of the fact that our Hawaiian Saints in Utah came nearly being classed with the heathen Chinese, and denied papers of American citizenship. Then again, what if the Malay part of the population on our—to be, or not to be—Philippine Islands, has Lamanite-Polynesian blood in their veins?

While the "red men" of America are classed as a different race from the Polynesians yet we contend, where the conditions are the same, both being civilized and dressed alike, only an expert can tell one from the other. Indians are red men for the same reason that some women have rosy cheeks—because they are painted.

Once when we were showing some Samoan natives the portraits of their American cousins (Indians) they immediately exclaimed, *E tusa lava ma Samoa!* Exactly like Samoans!

On the islands, native legends all point to the east as the direction they came from.

Surely the natives of Samoa came from Hawaii, or vice versa, because they called the largest island in their new home after the one they had left behind them, that is, Hawaii and Savaii, the native names for the two largest islands on the Sandwich and the Samoan Islands respectively. The last mentioned group we will describe in our next.

ORIENTAL RELIGIOUS FAITHS.

CONFUCIANISM.

BY KUNG HSIEN HO, OF SHANGHAI.

(From the Daily Reports of the Parliament of Religions, Chicago, 1893.)

The most important thing in the superior man's learning is to fear disobeying Heaven's will. Therefore, in our Confucian Religion the most important thing is to follow the will of Heaven. The book of Yih King, says, "In the changes of the world there is a great Supreme which produces two principles, and these two principles are Yin and Yang." By supreme is meant the spring of all activity. Our sages regard Yin and Yang and the five elements as acting and reacting on each other without ceasing, and this doctrine is all important, like as the hinge of a door.

The incessant production of all things depend on this as the tree does on the root. Even all human affairs and all good are also dependent on it; therefore it is called the Supreme, just as we speak of the extreme points of the earth, as the north and south poles.

By Great Supreme is meant that there is nothing above it. But Heaven is without sound or smell, therefore the ancients spoke of the Infinite and the Great Supreme. The Great Supreme producing Yin and Yang is law producing forces. When Yang and Yin unite they produce water, fire, wood, metal, earth. When these five forces operate in harmony the four seasons come to pass. The essences of the Infinite, of Yin and Yang, and of the five elements combine, and the Heavenly becomes male, and the earthly becomes

female. When these powers act on each other all things are produced and reproduced and developed without end.

As to man, he is the best and most intelligent of all. That is what is meant in the book of Chung Yung when it says that what Heaven has given is the spiritual nature. This nature is law. All men are thus born and have this law. Therefore it is, Mencius says, that all children love the parents, and when grown up all respect their elder brethren. If men only followed the natural bent of this nature then all would go the right way; hence the Chung Yung says, "To follow nature is the right way."

The choicest product of Yin Yang and the five elements in the world is man, the rest are refuse products. The choicest among the choice ones are the sages and worthies, and the refuse among them are the foolish and the bad. And as man's body comes from the Yin and and man's soul from the Yang he cannot be perfect. This is what the Lung philosophers called the material nature. Although all men have at birth a nature for goodness, still if there is nothing to fix it then desires arise and passions rule, and men are not far from being like beasts; hence, Confucius says, "Men's nature is originally alike, but in practice men become very different." The sages knowing this sought to fix the nature with the principles of moderation, uprightness, benevolence, and righteousness. Heaven appointed rulers and teachers, who in turn established worship and music to improve men's disposition, and set up governments and penalties in order to check men's wickedness. The best among the people are taken into schools where they study wisdom, virtue, benevolence and righteousness, so that they may know beforehand how to conduct themselves as rulers or ruled. And, unless after many generations there should be degeneration and difficulty in finding the truth, the principles of Heaven and earth, of men and of all things have been recorded in the book of Odes for the use of after generations. The Chung Yung calls the practice of wisdom *religion*. Our religion well knows Heaven's will, it looks on all under Heaven as one family, great rulers as elder branches in their parents' clan, great ministers as chief officers of this clan, and the people at large, as brothers of the same parents; and it holds that all things should be enjoyed in common, because it regards Heaven and earth as the parents of all alike.

And the commandment of the Confucian is to "Fear greatly lest you offend against Heaven."

But what Confucians lay great stress on is human affairs. What are these? These are the five relations and the five constants. What are the five relations? They are those of sovereign and minister, father and son, elder and younger brother, husband and wife, and that between friend and friend. Now the ruler is the son of Heaven, to be honored above all others; therefore in serving him there has to be loyalty. The parents' goodness to their children is boundless, like Heaven's, therefore the parents should be served faithfully. Brothers are branches from the same root, therefore mutual respect is important. The marriage relation is the origin of all human relations, therefore mutual gentleness is important. As to friends, though, as if strangers to our homes it is important to be very affectionate.

When one desires to make progress in the practice of virtue as ruler or minister, as parent or child, as elder or younger brother, or as husband and wife, if any one wishes to be perfect in any relation, how can it be done without a friend to exhort one to good and check one in evil? Therefore one should seek to increase his friends. Among the five relations there are also three bands. The ruler is the band of the minister, the father is that of the son, and the husband is that of the wife. And the book of the Ta Hsioh says, "From the Emperor down to the common people the fundamental thing for all to do is to cultivate virtue. If this fundamental foundation is not laid, then there cannot be order in the world. Therefore great responsibility lies on the leaders. That is what Confucius means when he says: "When a ruler is upright he is obeyed without commands."

Now to cause the doctrine of the five relations to be carried out everywhere by all under Heaven, the ruler must be intelligent and the minister good, then the government will be just; the father must be loving and the son filial, the elder brother friendly, the younger brother respectful, the husband kind, and the wife obedient, then the home will be right; in our relation with our friends there must be confidence, then customs will be reformed, and the order will not be difficult for the whole world, simply because the rulers lay the foundation for it in virtue.

What are the five constants? Benevolence, righteousness, worship, wisdom, faithfulness. Benevolence is love, righteousness is fitness, worship is principle, wisdom is thorough knowledge, faithfulness is what one can depend upon.

He who is able to restore the original good nature and to hold fast to it is called a Worthy. He who has got hold of the spiritual nature and is at peace and rest is called a Sage. He who sends forth unseen and infinite influences throughout all things is called Divine. The influence of the five constants is very great, and all living things are subject to them.

Mencius says, "He who has no pity is not a man, he who has no sense of shame for wrong is not a man, he who has no yielding disposition is not a man, and he who has not the sense of right and wrong is not a man." The sense of pity is the beginning of benevolence, the sense of shame for wrong is the beginning of righteousness, a yielding disposition is the beginning of religion, the sense of right and wrong is the beginning of wisdom. Faithfulness is not spoken of, as it is what makes the other four real, like the earth element among the five elements; without it the other four manifestly cannot be placed.

The Chung Yung says, "Sincerity or reality is the beginning and end of things. There is no such thing as supreme sincerity without action. This is the use of faithfulness."

As to benevolence, it also includes righteousness, religion and wisdom; therefore the sages consider that the most important thing is to get benevolence. The idea of benevolence is gentleness and liberal mindedness, that of righteousness is clear duty, that of religion is showing forth, that of wisdom is to gather silently. When there is gentleness, clear duty, showing forth and silent gathering constantly going on, then everything naturally falls to its proper place, just like the four seasons; e. g., the spring influences are gentle and liberal and are life-giving ones; in summer life-giving things grow, in autumn these show themselves in harvest, and in winter they are stored up. If there were no spring the other three seasons would have nothing; so it is said the benevolent man is the life. Extend and develop this benevolence, and all under heaven may be benefitted thereby. This is how to observe human relations.

As to the doctrine of future life, Confucianism speaks of it most minutely. Cheng Tsze says the spirits are the forces or servants of Heaven and earth, and the signs of creative power. Chu Fu Tze says, "Speaking of two powers, the demons are the intelligent ones of Yin, the gods are the intelligent ones of Yang; speaking of one power, the supreme and originating is called God; the reverse and the returning is Demon."

Space cannot be without force, and force cannot but produce results, which is creation; therefore where things are fast produced the living force increases daily and there is growth.

The things produced cannot but return to space again. Therefore after all things are fully matured, the living force begins daily to recede and be dissipated; just like the coming and going of the sun and moon, cold and heat—all inevitable. The book of changes says, "The essence of things from nothing produces something, and wandering ghosts again change from something into nothing." Confucius, replying to Tsai Wo, says: "When flesh and bones die below in the dust the material Yin becomes dust, but the immaterial rises above the grave in great light, has odor and is very pitiable. This is the immaterial essence." The Chung Yung, quoting Confucius, says, "The power of the spirits is very great! You look and cannot see them, you listen and cannot hear them, but they are embodied in all things without missing any, causing all men to reverence them and be purified, and be well adorned in order to sacrifice unto them." All things are alive as if the gods were right above our heads, or on our right hand and the left. Such being the gods, therefore Yih King makes much of divining to get decision from the gods, knowing that the gods are the forces of Heaven and earth in operation. Although unseen, still they influence; if difficult to prove, yet easily known. The great sages and great worthies, the loyal ministers, the righteous scholars, the filial sons, the pure women of the world, having received the purest influences of the divinest forces of Heaven and earth, when on earth were heroes, when dead are the gods. Their influences continue for many generations to affect the world for good, therefore, many venerate and sacrifice unto them.

As to evil men, they arise from the evil forces of nature; when

dead they also influence for evil, and we must get holy influences to destroy the evil ones.

As to rewards and punishments, the ancient sages also spoke of them. The great Yu, B. C. 2,255, said, "Follow what is right and you will be fortunate; do not follow it and you will be unfortunate. The results are only shadows and echoes of our acts." Tang, B. C. 1766, said, "Heaven's way is to bless the good and bring calamity on the evil." His minister Yi Yin, said, "It is only God who is perfectly just; good actions are blessed with a hundred favors, evil actions are cursed with a hundred evils." Confucius, speaking of the Book of Changes (Yih King) said: "Those who multiply good deeds will have joys to overflowing; those who multiply evil deeds will have calamities running over."

But this is different from Taoism, which says that there are angels from heaven examining into men's good and evil deeds, and from Buddhism, which says that there is a purgatory or hell according to one's deeds. Rewards and punishments arise from our different actions, just as water flows to the ocean, and as fire seizes what is dry; without expecting certain consequences they come inevitably. When these consequences do not appear, they are like cold in summer or heat in winter, or like both happening the same day; but this we say is unnatural. Therefore it is said: Sincerity is the way to Heaven. If we say that the Gods serve Heaven exactly as mandarins do on earth, bringing quick retribution on every little thing, this is really to make them appear very slow. At present men say, "Thunder killed the bad man." But it is not so, either. The Han philosopher, Tung Chung Shu (second century B. C.) says: "Vapors, when they clash above, make rain; when they clash below, make fog. Wind is nature's breathing. Thunder is the sound of clouds clashing against each other. Lightning is light emitted by their collision. Thus we see that when a man is killed it is by the collision of these clouds."

As to becoming genii and transmigration of souls, these are still more beside the mark. If we become like genii then we would live on without dying; how could the world hold so many? If we transmigrate, then so many would transmigrate from the human life and ghosts would be so numerous.

Besides when the lamp goes out, and is lit again, it is not the

former flame that is lit. When the cloud has a rainbow it rains, but it is not the same rainbow as when the rainbow appeared before. From this we know also that these doctrines of transmigration should not be believed in. So much on the virtue of the unseen and hereafter.

As to the great aim and broad basis of Confucianism, we may say it searches into things, it extends knowledge, it has a sincere aim, i. e.: to have a right heart, a virtuous life, so as to regulate the home, to govern the nation and give peace to all under Heaven. The book of Great Learning, Ja Hsigh, has already clearly spoken of these, and the least thing is to govern the country and give peace to all under Heaven. The foundation is laid in illustrating virtue; for our religion in discussing government regards virtue as the foundation, and wealth as the superstructure. Mencius says: "When the rulers and ministers are only seeking gain the nation is in danger." He also says: "There is no benevolent man who neglects his parents, there is no righteous man who helps himself before his ruler." From this it is apparent what is most important.

Not that we do not speak of gain; the Great Learning says: "There is a right to get gain. Let the producers be many and the consumers few. Let there be activity in production, and economy in the expenditure. Then the wealth will always be sufficient. But it is important that the high and low shall share it alike.

As to how to govern the country and give peace to all under Heaven the nine paths are most important. The nine paths are: (1) cultivate a good character, (2) honor the good, (3) love your parents, (4) respect great officers, (5) carry out the wishes of the ruler and ministers, (6) regard the common people as your children, (7) invite all kinds of skillful workmen, (8) be kind to strangers, (9) have consideration for all the feudal chiefs. These are the great principles.

Their origin and history may also be stated. Far up in mythical ancient times before literature was known Fu Hi arose and drew the eight diagrams in order to understand the superhuman powers and the nature of all things. At the time of Tang Yao (B. C. 2,356) they were able to illustrate noble virtue. Nine generations lived together in one home in love and peace, and the people were firm

and intelligent. Yao handed down to Shun a saying: "Sincerely hold fast to the 'Mean.'" Shun transmitted it to Yu and said: "The mind of man is restless—prone to err; its affinity for the right way is small. Be discriminating, be undivided that you may sincerely hold fast to the "Mean." Yu transmitted this to Tang of the Siang dynasty (B. C. 1766.) Tang transmitted it to Kings Wen and Wu of the Chow dynasty (B. C. 1122.) These transmitted it to Duke Kung. And these were all able to observe this rule of the heart by which they held fast to the "Mean." The Chow dynasty later degenerated, then there arose Confucius who transmitted the doctrines of Yao and Shun as if they had been his ancestors, elegantly displayed the doctrines of Wen and Woo, edited the Odes, and the History, reformed religion, made notes on the Book of Changes, wrote the Annals of Spring and Autumn, and spoke of governing the nation, saying, "Treat matters seriously and be faithful, be temperate and love men, employ men according to proper times, and in teaching your pupils you must do so with love." He said to Yen Tsze: "Self-sacrifice and truth is benevolence. If you can for one whole day entirely sacrifice self and be true, then all under Heaven will become benevolent." Speaking of being able to put away selfishness and attaining to the truth of Heaven, everything is possible to such a heart. Alas! He was not able to get his virtues put into practice, but his disciples recorded his words and deeds and wrote the *Confucian Analects*. His disciple Jseng Tsze composed the *Great Learning*. His proud son Tsze Sze composed the doctrine of the Mean (Chung Yung.) When the contending states were quarreling, Mencius, with a loving heart that could not endure wrong arose to save the times. The rulers of the time would not use him, so he composed a book in seven chapters. After this, although the ages changed, this religion flourished. In the Han dynasty Tung Chung Shu (twentieth century B. C.) in the Sui dynasty Wang Tung (A. D. 573-617); in the Tang dynasty Han Yo (A. D. 768-824) each made some part of this doctrine better known. In the Sung dynasty (A. D. 960-1260) these were the disciples of the philosophers Cheng, Chow, and Chang, searching into the spiritual nature of man, and Chu Fu-Tsze collected their works and this religion shone with great brightness. Our present dynasty, respecting scholarship and considering truth im-

portant, placed the philosopher Chow in Confucian temples to be revered and sacrificed to; Confucianists all follow Chu Fu-Tsze's comments. From ancient times till now those who followed the doctrines of Confucius were able to govern the country; whenever these were not followed there was disorder.

THE SWORD.

'Twas the battle field, and the cold, pale moon
Looked down on the dead and dying,
And the wind passed o'er with a dirge and a wail,
Where the young and the brave were lying.
With his father's sword in his red, right hand,
And the hostile dead around him,
Lay a youthful chief; but his bed was the ground,
And the grave's icy sleep had bound him.
A reckless rover, 'mid death and doom,
Pass'd, a soldier, his plunder seeking;
Careless he stopped where friend and foe
Lay alike in their life-blood reeking.
Drawn by the shine of the warrior's sword,
The soldier paused beside it;
He wrenched the hand with a giant's strength,
But the grasp of the dead defied it.
He loosed his hold, and his English heart
Took part with the dead before him,
And he honor'd the brave who died sword in hand,
As with soften'd brow he leaned o'er him.
"A soldier's death thou hast boldly died,
A soldier's grave won by it;
Before I would take that sword from thine hand
My own life's blood should dye it.
"Thou shalt not be left for the carrion crow,
Or the wolf to batten o'er thee;
Or the coward insult the gallant dead,
Who in life had trembled before thee."
Then dug he a grave in the crimson earth
Where the warrior foe was sleeping;
And he laid him there in honor and rest,
With his sword in his own brave keeping.

MISS LONDON

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER III.

DEAR BROTHER.—After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first number of the *Advocate*. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the “Acts of the Apostles,” and the ancient saints. But such facts as are within my knowledge will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures.

Upon the propriety of a narrative of this kind, I have briefly to remark: it is known to you that this church has suffered reproach and persecution, from a majority of mankind who heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the Gospel began to proclaim its heavenly precepts and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces,

and much less knew aught derogatory of their characters moral or religious—upon this unfair and unsaint-like manner of procedure they have been giving in large sheets their own opinions of the incorrectness of our system and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before him I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed.

You will recollect that I informed you, in my letter published in the first number of the *Messenger and Advocate*, that this history would necessarily embrace the life and character of our esteemed friend and brother, Joseph Smith, Jr., one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper.* I shall, therefore, pass over that, till I come to the seventeenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist Church, visited

*See Joseph Smith's letter, preceding the letters of O. Cowdery.

Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much inquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scripture, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moods and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestations of the truth, or professions of truths, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting dispositions manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong. If to another, the same was heard from those. All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflection, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leadeth to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

LIVES OF THE APOSTLES.

III.

PAUL.

BY PROFESSOR WILLARD DONE, PRESIDENT OF LATTER-DAY SAINTS'
COLLEGE, SALT LAKE CITY.

In the southern part of Asia Minor was a Roman province known as Cilicia. The chief city of this province was called Tarsus. As a centre of culture and learning this city was a rival of Athens and Alexandria. From the regions round about the youth flocked to Tarsus to sit under the voices of its numerous teachers and philosophers. It had a mixed population, one of the strongest elements being the Jews, some of those who had left Palestine and who lived in all the chief cities of the Roman empire. Some of the Jews who lived at Tarsus were Roman citizens, doubtless on account of services they had rendered the emperor. To one of these families was born a son whom the parents named Saul, the name meaning "asked for." From this we are led to infer that he was the oldest son, and that such a gift had been eagerly hoped for by the parents.

Saul was by birth, therefore, a Jew, and heir to the traditions of that race, and a free Roman citizen, entitled to all the privileges and immunities belonging to that condition. A reading of his history shows how the latter fact was of value to him in certain critical circumstances. We also know that Saul was of the sect of the Pharisees, and educated in all the ideas and prejudices of that

class. (Acts xxiii: 6; 26: 5.) We are left entirely in the dark as to the age of Saul. His early life is also unknown to us, except as it is revealed to us in occasional glimpses throughout his discourses and epistles. From these brief references we learn of his birthplace, of his being born a Pharisee and a Roman citizen, of his learning the trade of a tent-maker, and of his being taught at Jerusalem by the great Jewish teacher, Gamaliel. As to the amount of learning he acquired in Greek philosophy, we are uncertain, as the quotations and allusions of this character which appear in his talking and writing, may have been the outgrowth of a profound or a limited knowledge of this philosophy.

Saul first comes into New Testament history in connection with the stoning of Stephen, the first Christian martyr. This event occurred about the year 34, A.D. Saul, we would judge from the words of the historian, took rather more than the part of merely negative consent in this tragedy, for the witnesses laid their cloaks at his feet while they were engaged in the stoning. After this, Saul drops out of notice until the account of his conversion is given. But we know that during the period of one or two years between the stoning of Stephen and his own conversion, Saul was prominent in the vast system of persecution which was instituted against the Christians throughout Palestine and Syria. It was while he was on the way to Damascus, the chief city of Syria, with a commission from the high priest to arrest all Christians and bring them bound to Jerusalem, that he was smitten with blindness and converted by the power and the voice of Jesus. (Acts 9: 1-6.)

I am not one of those who believe that during this journey Paul had gradually become prepared for this conversion by his own musings on the course he was pursuing. Apparently he was just as obdurate and determined in his persecution of the Christians when he approached Damascus, as when he left Jerusalem. As a devout Jew, he considered that he was doing God's service in thus persecuting those who openly accused the Jews of having slain the Son of God. And it required the personal appearance and announcement of the resurrected Messiah, to show him that his course was wrong. All his training from youth to manhood had been such as to convince him of its rightfulness. When the voice from heaven called to him, "Saul, Saul, why persecutest thou me?"

he had to ask the question, "Who art thou, Lord?" and received the answer, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks," before he was fully convinced of the Messiahship of Jesus. But so thoroughly was he converted then that he never doubted it from that day until he was called to lay down his life in testimony of it.

Saul was led into the city of Damascus by his attendants and there, in obedience to the commandment of the Lord, Ananias came to him and laid hands on him for the restoration of his sight. Immediately afterward he was baptized. According to his own statement (Gal. 1: 17) Saul went from Damascus to Arabia and spent the next three years there. We do not know his purpose in going to Arabia, but it may have been to prepare himself by solitary meditation, study and prayer for the great work required of him. After his sojourn in Arabia he returned to Damascus, but he met with such harsh treatment at the hands of the Jews there, that he barely escaped with his life, by being let down in a basket from the window of a house built on the wall of the city.

This was the occasion of his first visit to Jerusalem after his conversion. He was looked upon at Jerusalem with a certain degree of suspicion on account of the remembrance of his bitter persecutions of the disciples. Barnabas came to his assistance and vouched for the sincerity of his conversion. Saul also allayed the fears of the disciples by publicly preaching the Messiahship of Jesus, and disputing with the unbelievers, both Jews and Greeks. This so incensed his enemies in the city that they attempted his life. The other disciples spirited him away to Cæsarea and sent him thence to Tarsus, his native city, until the anger of his enemies should have abated. This event occurred about the year 38, A. D.

Not long afterward Barnabas was sent down to Antioch for a ministerial purpose, and he went over to Tarsus and brought Saul back to Antioch with him. Here they established their headquarters for a year, preaching and ministering among the people. At the end of that time Saul and Barnabas went up to Jerusalem with donations which had been given by the saints in Antioch for the worthy poor in Judea. Returning to Antioch shortly afterward, they two, with John, surnamed Mark, set out upon their first great

missionary journey. They first crossed over to Cyprus, and traveled through that island preaching the Gospel and doing many mighty works. It was here that Saul was first called Paul by the historian Luke. This may have been a softened form of the name Saul, or his Roman name, Saul being his Jewish one, or it may have been a surname applied to him on account of his short stature (*Paulus*, "little"). At any rate, he is best known to us by this title.

From Cyprus they went to the southern coast of Asia Minor, traveling through those regions, preaching, exhorting, performing miracles, and suffering persecution; Paul being worshiped as a god in Lystra, and afterward stoned almost to death in the same city. During this journey, for some unknown cause, John Mark left them and went to Jerusalem. Returning through the regions where they had established churches, Paul and Barnabas confirmed them, and then sailed directly from Asia Minor to Antioch in Syria, where their headquarters were. Here they reported their missionary labors, and dwelt with the Saints for some time.

About the year 53 A.D. Paul and Barnabas went up to Jerusalem, the occasion of their visit being the dispute which had arisen regarding the circumcision of converted gentiles. Happily for the peace of the church this question was decided wisely, and then Paul and Barnabas, with Silas and Judas Barsabas, returned to Antioch. Here they remained for a time and preached the word of the Lord concerning circumcision. Paul then suggested to Barnabas that they visit the cities where they had previously established branches of the church, and they made preparations for the journey. A contention arose between them as to their companions, Barnabas desiring John Mark, his nephew, and Paul being of opinion that on account of his having deserted them previously, he was unworthy of the sacred responsibility. The dispute ended by Barnabas choosing Mark, and Paul Silas, and separating never to meet again.

Paul and Silas traveled through the regions of Asia Minor where churches had been established, finding Timothy at Lystra and taking him as a companion. Passing through the western portion of Asia Minor they crossed the Hellespont into Macedonia, this being, so far as we know, the first introduction of the Gospel into Europe. At Philippi, the first city of importance visited by

them in Macedonia, occurred the well-known incidents of the conversion of Lydia, the healing of the Greek divining girl and the conversion of the jailor and his family. Here the Roman citizenship of Paul stood him in good stead, and secured for him and Silas an honorable release from the prison and escort from the city. Thessalonica and Berea were next visited, and some success was met with; but the continued enmity and opposition of the Jews forced Paul to precede the other two brethren to Athens. Here, on the Arcopagus or Mars hill, he preached his famous sermon which was brought out by his seeing an altar inscribed, "To the Unknown God." Corinth, "the eye of Greece," was next visited by him, and here he gained so large a following that he remained a year and a half. Thence he crossed the Aegean sea to Ephesus, and went from there to Jerusalem, afterward returning to Antioch. This completed his second missionary journey.

After a stay in Antioch, he commenced his third missionary journey passing through Galatia, Phrygia and other portions of Asia Minor, to Ephesus. Here he found certain disciples who claimed to have been baptized by a disciple of John the Baptist; but as they had not heard of the Holy Ghost, Paul doubted the validity of their claim and baptized them anew, conferring upon them the Holy Ghost. Great miracles were performed by Paul at Ephesus and a number of important events occurred there, some of the most prominent being the disgrace of the seven Jews who attempted without authority to cast out an evil spirit, and the uproar caused by the silversmiths under Demetrius. The patron goddess of Ephesus was Diana, and a great temple was erected there in her honor. The silversmiths gained great profit from the manufacture and sale of small silver shrines, supposed to be miniature copies of this temple. But as Paul was converting so many of these worshipers of Diana, the silversmiths saw that their "craft was in danger," therefore they raised a commotion which was quelled by the good sense of the town clerk.

From Ephesus, after he had stayed there two years, Paul passed through Macedonia into Greece and back to Asia Minor, visiting the churches in those cities, for the last time. In this town he was accompanied by a number of the brethren, including Luke, the writer of the Acts of the Apostles.

At Troas, on the return journey, Paul preached his all-night sermon, in the course of which Eutychus fell from a window, in his sleep, and was taken up dead to be restored to life through Paul's administration. Paul's farewell to the disciples in the various cities was very touching and shows the great esteem in which he was held.

Going up to Jerusalem he reported his mission to James and the other brethren, and on their advice attempted to gain the favor of the Jews by entering into the temple. But they accused him of taking gentiles into the holy house and polluting it; and so great was the indignation that Paul was thrown out of the temple and would have been killed if he had not been rescued by Roman soldiers. Paul was then permitted to speak in his own defense. The Jews listened in patience until he spoke of his ministry to the gentiles; then they broke into such a violent uproar and made such threats that the Roman officers determined to scourge him in order to force him to confess his fault. He escaped this torture by appealing to his Roman citizenship. Upon his defending himself before the Sanhedrim, another tumult was created, from which he was rescued and then confined in the castle. A conspiracy of the Jews to kill him was revealed by his sister's son, and he was sent under an escort of Roman soldiers to Cæsarea. Here he was kept upwards of two years, being vehemently accused by his enemies, the Jews, and defending himself with great skill and successfully before Felix, Festus and Agrippa.

Finding that his imprisonment at Cæsarea was likely to be interminable, Paul appealed his case to Cæsar in order that he might be carried to Rome; for the Lord had promised that Paul should bear witness of him in the great city. Accordingly he embarked with a guard and in company with other prisoners, sailed from Cæsarea. They touched at Crete, and Paul tried to persuade them to pass the winter in port at Fair Havens. Thinking however that they could find a more suitable place they set sail, and encountered a great tempest, which drove them to shipwreck on the island of Melita. Through the coolness and faith of Paul, the lives of all were saved and they remained on the island until spring. Here occurred the healing of one of the chief men of the island, and the incident of the viper biting Paul's hand, the poison

being neutralized through the power of God. In the spring they found a ship which was sailing to Italy, and completed their voyage to Rome. Here Paul remained for two years, enjoying a considerable degree of freedom, through the kind consideration of his custodian. Here Luke's account suddenly closes, leaving us in the dark even with reference to the result of his appeal to the emperor.

We are equally in doubt regarding his later life. He is supposed to have arrived in Rome about the year 62 or 63 A. D.; his martyrdom occurred presumably in the year 66 or 67 A. D. Half of this period is accounted for in his two-years' residence "in his own hired house." It is supposed that he afterwards made visits to various regions in Europe, including France, Spain and possibly Britain. Thus a portion of the time from 65 to 67 A. D. may have been spent; and during the latter year Paul is supposed to have returned to his imprisonment and ultimate martyrdom at Rome, though the date of this event is very uncertain. The tradition of his death recites that he was "slain with the sword," from which it is inferred that he was beheaded.

These are the details of his life as they are related in the Acts and referred to in some of his epistles. Some important incidents spoken of in other epistles have been omitted on account of difficulty in determining their place and date. These incidents are referred to chiefly in portions of first and second Corinthians, and include the suffering of "hunger, thirst, shame, contempt, scourgings, buffetings, fighting with wild beasts in the arena, and the incident of Paul's being saved from death by Aquilla and Priscilla, who "for his life laid down their own necks." We are led to believe that these events occurred at Ephesus during Paul's two years' residence there.

In his personal appearance, Paul was short, somewhat stout, bald in front, with a slightly prominent nose; full of grace, and assuming at times an angelic sweetness of countenance. He had a rather shrill voice, but in his impassioned oratory, it resembled the roaring of a lion. His intellect was very active, and his writings show a tendency toward impetuosity, as well as closeness of reasoning. Considering the scope of the present article it would be impolitic to treat the different elements of Paul's theology as

set forth in his discourses and epistles. It is enough to say that the alleged and exaggerated "differences" between his teachings and those of the so-called "Judaists," (James and others) are not fundamental, and are assumed through a lack of understanding of the spirit of these writers.

Bagster says of Paul and his epistles: "The style of these letters shows a man of an eager and impetuous temper. * * * The theme is a pressing one, and the writer is too intent to gain his end to study his steps. * * * He has no time to adjust himself to any formula: he must make his way at any expense. All forms are alike to him, and he will use any or use none, if only he can thereby gain his point. In his zeal for the issue, he became a Jew to the Jew, and a Greek to the Greek and 'all things to all men,' if so be he might win some. He appears in these epistles as a man who had a work to do, and who in the doing of it casts aside every weight."

MORAL QUALITIES OF MILTON.

In these days, when much time is devoted to the consideration of the great characters of past centuries—especially those of them who may be regarded as among the giants who devoted themselves to making way for the liberty of thought and action which is enjoyed in our present century—a few pages may well be devoted to the consideration of the moral qualities and grandeur of the poet Milton. The man who approached his immortal task of writing *Paradise Lost* with the prayer—

“Thou, O Spirit, that dost prefer
Before all Temples the upright heart and pure,
Instruct me, for thou knowest!—

* * * * what in me is dark
Illumine, what is low raise and support:
That to the heighth of this great argument,
I may assert Eternal Providence,
And justify the ways of God to man.”

The man, we repeat, who approached his immortal task with such a prayer may well be possessed of moral qualities profitable to consider. Hence the following from Dr. Channing:

The moral character of Milton was as strongly marked as his intellectual, and it may be expressed in one word, magnanimity. It was in harmony with his poetry. He had a passionate love of the higher, more commanding, and majestic virtues, and fed his youthful mind with meditations on the perfection of a human being. In a letter written to an Italian friend before his thirtieth year, and translated by Hayley, we have this vivid picture of his aspirations after virtue:

"As to the other points, what God may have determined for me, I know not; but this I know, that if he ever instilled an intense love of moral beauty into the breast of any man, he instilled it into mine. Ceres, in the fable, pursued not her daughter with a greater keenness of inquiry, than I day and night the idea of perfection. Hence, wherever I find a man despising the false estimates of the vulgar, and daring to aspire in sentiment, language, and conduct, to what the highest wisdom, through every age, has taught us as most excellent, to him I unite myself by a sort of necessary attachment; and if I am so influenced by nature or destiny, that by no exertion or labors of my own I may exalt myself to this summit of worth and honor, yet no powers of heaven or earth will hinder me from looking with reverence and affection upon those who have thoroughly attained this glory, or appeared engaged in the successful pursuit of it."

His *Comus* was written in his twenty-sixth year, and on reading this exquisite work, our admiration is awakened, not so much by observing how the whole spirit of poetry had descended on him at that early age, as by witnessing, how his whole youthful soul was penetrated, awed, and lifted up by the austere charms, "the radiant light," the invincible power, the celestial peace of saintly virtue. He revered moral purity and elevation, not only for its own sake, but as the inspirer of intellect, and especially of the higher efforts of poetry. In his usual noble style, he says,

"I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest things, not presuming to sing of higher praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy."

We learn from his works, that he used his multifarious reading, to build up within himself this reverence for virtue. Ancient history, the sublime musings of Plato, and the heroic self-abandonment of chivalry, joined their influences with prophets and apostles, in binding him "everlastingly in willing homage" to the great, the honorable, and the lovely in character. A remarkable passage to this effect, we quote from his account of his youth:

"I betook me among those lofty fables and romances, which recount in solemn cantos, the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befell him, the honor and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defense of which so many worthies, by such a dear adventure of themselves, had sworn." * * * "So that even these books, which to many others have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements, as you have heard to the love and steadfast observation of virtue."

All Milton's habits were expressive of a refined and self-denying character. When charged by his unprincipled slanderers with licentious habits, he thus gives an account of his morning hours:

"Those morning haunts are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labor, or to devotion, in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then with usual and generous labors preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life."

We have enlarged on the strictness and loftiness of Milton's virtue, not only from our interest in the subject, but that we may put to shame and silence those men who make genius an apology for vice, and take the sacred fire, kindled by God within them, to inflame men's passions, and to minister to a vile sensuality.

We see Milton's greatness of mind, in his fervent and constant attachment to liberty. Freedom in all its forms and branches was dear to him, but especially freedom of thought and speech, of conscience and worship, freedom to seek, profess, and propagate truth. The liberty of ordinary politicians, which protects men's

outward rights, and removes restraints to the pursuit of property and outward good, fell very short of that for which Milton lived and was ready to die. The tyranny which he hated most, was that which broke the intellectual and moral power of the community. The worst feature of the institutions which he assailed, was, that they fettered the mind. He felt within himself, that the human mind had a principle of perpetual growth, that it was essentially diffusive and made for progress, and he wished every claim broken, that it might run the race of truth and virtue with increasing ardor and success. This attachment to a spiritual and refined freedom, which never forsook him in the hottest controversies, contributed greatly to protect his genius, imagination, taste, and sensibility, from the withering and polluting influences of public station, and of the rage of parties. It threw a hue of poetry over politics, and gave a sublime reference to his service of the commonwealth. The fact that Milton, in that stormy day, and amidst the trials of public office, kept his high faculties undepraved, was a proof of no common greatness. Politics, however they make the intellect active, sagacious, and inventive, within a certain sphere, generally extinguish its thirst for universal truth, paralyse sentiment and imagination, corrupt the simplicity of the mind, destroy that confidence in human virtue, which lies at the foundation of philanthropy and generous sacrifices, and end in cold and prudent selfishness. Milton passed through a revolution, which in its last stages and issue, was peculiarly fitted to damp enthusiasm, to scatter the visions of hope, and to infuse doubts of the reality of virtuous principles; and yet the ardor, and moral feeling, and enthusiasm of his youth came forth unhurt, and even exalted from the trial.

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

BY W. W. CLUFF, PRESIDENT OF SUMMIT STAKE OF ZION.

As an encouragement to the young Elders on missions and readers of the ERA, I send you an account of a remarkable presentiment or vision I had while on my second mission in the Sandwich Islands, in 1864.

Complaints had been made by some of the native Elders, concerning Sandwich Island mission affairs, accusing Walter M. Gibson—afterwards and for many years the Prime Minister of the Kingdom of Hawaii—of teaching false doctrine, and defrauding the native saints. The result was that Apostles Ezra T. Benson, Lorenzo Snow, with Elders Joseph F. Smith, Alma L. Smith and myself were sent to the Islands to investigate those charges.

The charges against Mr. Gibson were all sustained. The Elders who preceded Mr. Gibson in that mission had leased a large tract of land from a native chief, with the privilege of purchasing it as a temporary gathering place for the Saints. Gibson collected sufficient money from the native Saints to purchase the land in trust for them, but had the deeds made out to himself and his heirs. Gibson was excommunicated from the Church. The Apostles, having filled their mission, appointed Elder Joseph F. Smith president of the mission, and returned home. We who remained were to make a tour of the several islands and reorganize and set in order the branches of the Church. Having lost possession of the gathering place on Lanai, through Gibson's rascality, we examined in our travels many localities with a view of recommending to the Presidency the leasing or purchasing of another place for that purpose.

We had made the entire tour of the island of Kauai and had visited most of the branches on the island of Oahu. We were stopping for a few days at a small branch at Laeie, on the northeast side of the island last named, some thirty-five miles from Honolulu, the capital city. At this place a white man (whose name I do not now remember) owned about five thousand acres of land, which he was then using as a stock ranch: it was very pleasantly situated, having about three miles front on the sea shore, and running inland to a point on the top of a high range of mountains, several miles distant. The side of this mountain was covered with timber and owing to the moist and tropical climate was perpetually green. Between the foot-hills and the sea, was a level plain of several hundred acres, covered over with luxuriant grass, interspersed here and there with dense thickets of haw brush.

We were stopping at the house of a native family who were tenants of the white rancher.

One day, feeling somewhat lonely and depressed in spirits, I retired to one of the thickets and knelt down in secret prayer, after which I strolled along a path winding through grass plots and haw thickets, more or less in a listless mood or reverie, when suddenly—and to my astonishment—President Brigham Young came walking up the path and met me face to face. After the ordinary greetings were exchanged, we sat down on the grass beside the path, and a brief conversation about the work on the Islands passed between us. He then referred to the beautiful landscape before us, commenting on the beautiful plain, the rich alluvial soil, the verdure covered and timbered mountain in the distance and of the beach washed by the gentle waves of the Pacific Ocean. “This,” he said, “is a most delightful place!” He then arose to his feet and silently casting his eyes over the surrounding country, turned to me, and in his pleasant and familiar manner, said: “Brother William, this is the place we want to secure as headquarters for this mission.” The interview then terminated and I was alone.

The meeting and the interview had all seemed so real and matter of fact, that when I found myself alone I was filled with wonder and amazement. Had I suddenly awoke from a dream in which I had had such a conversation, it could not have seemed more real. Had I really been dreaming? Had I been in vision, or what had hap-

pened that so agitated my mind, and filled me with amazement? I knew I had not been dreaming.

Hastening back to the house I related the strange incident to the brethren, who thought with me that it was most remarkable.

That same day we made a friendly call on the gentleman who owned the property, he received us very kindly and during the conversation gave us to understand that he might be induced to sell the property.

In November Elder Joseph F. Smith and myself were released to return home. In San Francisco we met three Elders on their way to the Sandwich Islands with instructions from President Young to purchase some suitable place to establish headquarters for the mission on those Islands.

We told the brethren they might go and examine all the places that might be offered for sale on any of the Islands, but if the Laeie Estate could be purchased, we were confident they would buy that property. After examining more than a score of other places, some quite as good no doubt, they at last purchased the Laeie Estate.

This property is still occupied as the headquarters and gathering place for the Saints of those Islands.

AN INCIDENT OF THE BLACK FOREST AND THE APACHE INDIANS OF ARIZONA.

BY ANDREW L. RODGERS.

The Black Forest of the Mogollon (Mokeane) mountains, is situated near the eastern boundary of Arizona, running north and south some hundred miles, and perhaps fifty miles east and west. It extends from the San Francisco Peak on the north to the White Mountains on the south.

This section of the forest in places is so dense with evergreen trees that the eye cannot penetrate it to any great distance, and in getting on a high eminence or butte, nothing can be seen but a black mass of trees as far as the eye can reach.

At the time of which I write (twenty years ago) I had charge of a large flock of sheep, and had penetrated this forest some thirty-five or forty miles from civilization. We pitched our camp—I say *we* because my wife was with me—on a small stream called Quakenasp Creek; and there I built a small cabin, intending to make a permanent encampment there as the grass was good and water plentiful. But no sooner had I got the cabin nearly completed than a feeling came over me to take the back track and leave the place as soon as possible. I mentioned the matter to my wife, who tried to talk me out of the idea, saying how unwise it seemed after working so hard to make her comfortable and then pick right up and leave without even staying in the house one night! But her remonstrance was of no avail. The feeling to leave grew stronger, so that acting on the impression I had received we took our scanty

belongings and made all possible haste to the vicinity of the colonists that were then located at what is now known as the Mormon Dairy—here we stopped with a feeling of relief.

A few days afterwards we learned to our horror what our fate might have been had I not heeded the premonition to move. For just a day or two after we had left the cabin of the dense and lonely pinewoods, a skirmish took place between the United States soldiers and a band of Apache Indians on or near the place where our cabin stood; and being routed from there the Indians followed our trail some twenty-five miles to a place called Antelope Tank, and left some of their wounded to die in a cabin I had built on our way out. The Indians had gone on the war path and had been followed and overtaken by the troops; several were killed and wounded, and some soldiers were shot. And the trouble only ended when the Indians were run down and taken back to their reservation where Fort Apache now stands. What would have been our fate had it not been for the impression I had received to move is plainly foreshadowed by the fate of a number of ranchers over in Toreto Basin, whom this same band of renegade savages surprised and shot down before they could get out of the way; for what could I have done, a lone man against a horde, even though I was armed with a good rifle? And the Indians made doubly wicked, if that be possible, because some of their number had been killed and others wounded, would have known no such thing as mercy in this case, and our fate would doubtless have been worse than death.

So call that impression to move out of the forest what you may, but my wife and I have ever since thought it was nothing but a kind Providence that warned us to escape from what would most likely have been a horrible death at the hands of the Indians.

BIGOTRY OPPOSED TO PROGRESS.

BY A. WOOTTON.

It is beyond the power of man to estimate to what extent the progress of the world has been retarded by the practice of judging a matter before hearing both sides, as instanced by the many cases during the past ages, where men have been forced by the alternative of death to deny truths that now are universally accepted: while others, possessing more moral as well as physical courage, have suffered imprisonment or death rather than deny the truths they had discovered.

Many scientific truths that are understood by every school-boy of today, were rejected by the medieval Christians because, forsooth, they were taught in the schools of the despised Jews or the heretical Saracens. This spirit of intolerance and bigotry, somewhat modified, has been transmitted as a heritage to many of the present age, so that instead of following the injunction of the Savior to "love your enemies," many are ready to revile and persecute even those whose religious opinions differ from their own. It seems hard for men to give up dogmas that have been instilled in their minds by early teaching and the traditions of their forefathers for generations, but men of this age ought to know that the antiquity of a doctrine does not prove it true; that many of the greater truths are those of recent discovery. This certainly is true of discoveries in the sciences, and may it not be just possible that religious principles that appear new to this generation may be the truths of heaven? Although we may speak of a truth as being newly discovered, we cannot consistently speak of a new truth, for all truth is as old as the heavens and as eternal as God himself; while error never was and never can be truth.

Men may cling tenaciously to erroneous doctrines like a shipwrecked mariner to the wreck, but eventually the waves of truth will overwhelm them, and, unless they give up their hold, they will perish with the wreck.

Who would be content in this age of railways, to travel with the old slow-going stage-coach, or to light his home with the antiquated tallow candle when the electric lights are blazing in the homes of his neighbors?

This is exactly the condition of the man who shuts himself in his narrow creed and refuses to investigate the doctrines of those who differ from him, no matter how far that difference may extend.

SONNET.

Below, the sea lies blue and cold as steel,
And smooth as satin stretched from shore to shore,
Save where a shimmering fish leaps, or an oar
Reeking with crimson rises, or the keel
Of some ship lets a rough path backward reel;
The sun—a flaming thing—sinks low and lower
And beats upon the West's unclosing door;
The shadows downward creep and reach to feel,
With long black fingers, if the day be dead;
Above, the sky glows like a pearl alight
With a rose-diamond's shifting gold and red;
And o'er the eastern mountains, soft and white,
The moon steps, trembling, from her silver bed—
A virgin bride—to meet the lips of night.

ELLA HIGGINSON.

THE BIBLE AS A FACTOR IN EDUCATION.

It is to be feared that notwithstanding our age is boasted of as pre-eminently the age of education, in its cold neglect of the Bible it is abandoning one of the prime factors in education. "Not long ago," says an eastern writer, "An instructor of youth tried an experiment.

He wanted to find out how much (or how little) the average American college student of these days knows about the Bible. To ninety-six such students he gave nine simple questions, to be answered off-hand and in writing. He explained to them his object and promised not to show their answers to anybody. This was the question paper:

1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the book of Jude belong to the New Testament or to the Old?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the judges of the Old Testament.
6. Name three of the kings of Israel.
7. Name three prophets.
8. Give one of the beatitudes.
9. Quote a verse from the letter to the Romans.

In a letter to the *Christian Advocate* he reports the result of the experiment. Eight of the ninety-six students answered all the questions correctly; thirteen answered eight of them, eleven answered seven, five answered six, nine answered five, twelve answered four, eleven answered three, thirteen answered two,

eleven answered one, and three "flunked" completely. "Most of these persons, I have no doubt, were brought up in Christian homes," remarks the experimenter, "and had enjoyed such instruction as the average Sunday School and pulpit of our day afford."

We believe it to be a fact that a good deal more of the Bible is read aloud at public worship in the non-liturgical churches of the country nowadays than at any previous time. This is certainly the case in the Congregational churches of New England. But we fear it is also a fact that in New England and in other parts of the country boys and girls are growing up without that intimate, first-hand knowledge of the Bible that was possessed by their grandfathers and grandmothers. It is a great pity; there must be a great fault somewhere. The Bible ought always to be, as it once was, the corner-stone of the American child's education. Leaving the religious side entirely out of the account, the study of no other literature is so intellectually stimulating to the child, nor can he anywhere else find such a model of sturdy, sinewy English as between the covers of the old King James' version. The greatest orators of England and of this country have been assiduous students of this wonderful model. Rufus Choate's case was in no wise exceptional, and of him his nephew has just told us in a commemorative discourse:

This book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his finger's end—always close at hand until those last languid hours at Halifax, when it solaced his dying meditations. You can hardly find speech, argument or lecture of his from first to last that is not sprinkled and studded with Biblical ideas and pictures, and Biblical words and phrases. To him the book of Job was a sublime poem; he knew the Psalms by heart, and dearly loved the prophets, and above all Isaiah, upon whose gorgeous imagery he made copious drafts. He pondered every word, read with most subtle keenness, and applied with happiest effect. One day coming into the Crawford House, cold and shivering—and you remember how he could shiver—he caught sight of the blaze in the great fireplace, and was instantly warm before the rays could reach him, exclaiming, "Do you remember that verse in Isaiah, 'Aha! I am warm. I have seen the fire?'" And so his daily conversation was marked.

It is not merely Christian men who feel that English or American childhood growing up without a knowledge of the Bible is defrauded of its birthright. Professor Huxley was not a Christian man, in the accepted sense of the words. He was classed as an agnostic. His controversial tilts with Mr. Gladstone are well-remembered. To the average orthodox Briton he was a veritable bogey man. But he is said to have brought up his own children on the Bible, nevertheless, and he prescribed it as the best mental diet for all English children. Twenty-eight years ago in the *Contemporary Review*, Thomas Henry Huxley wrote:

Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay-teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John-o'-Goat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past—stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

A STORY OF EDISON, THE INVENTOR.

Stories of the early life of Thomas A. Edison, the great American inventor, are very numerous and always interesting, but we have seen nothing that for humor surpasses the following, told recently by himself to a friend, who, when a boy, had followed the same occupation as that in which Edison may be said to have started in life. Edison was a train boy, that is, he sold papers, fruit and candies on a division of the Grand Trunk Line running out of Port Huron.

"Curious how these things come back to you," said the now great inventor. "I remember a funny thing that occurred on one of the old three-car trains. In my day, you know, they used to run trains made up of three coaches—a baggage car, a smoking car and what we called the ladies' car. The ladies' car was always last in the string. Well, one day I was carrying my basket of nuts and apples through the ladies' car—I hadn't sold a thing so far—when I noticed two young fellows sitting near the rear end of the car. They were dandies, what might be called dudes now, but we called them 'stiffies' in those days. They were young southerners up north on a lark, as I found out afterward. Behind them sat a negro valet, who had a large, iron-bound box beside him on the seat. Probably he was an old family slave. He was dressed in as many colors as an English flunky.

"The young men were complaining of the dullness of things. They stopped when they saw me. I came along wabbling my basket from side to side as I asked each passenger if he wanted

to buy anything. When I reached the southerners I asked them if they wanted some.

"No!" replied the fellow nearest to me, 'we do not, and furthermore we are not going to have any,' whereupon he grabbed the basket out of my hands and dumped the nuts and apples out of the window. 'Here's your basket,' he said, handing it to me.

"For a moment I was too surprised to speak. Then I yelled at him in a way that made everybody jump around. I did not say anything. I just yelled at him on general principles.

"What's the matter, boy?" he said when I stopped. Some of the passengers laughed; others were indignant, and some who had not seen his action simply looked at me in amazement. Then I protested.

"Look here, boy," said the young man, 'how much were they worth?'

"Oh, about a dollar, I guess," said I.

"He turned to the negro on the next seat. 'Nicodemus,' he said, 'give this boy a dollar.'

"The negro grinned, and turning to the box beside him he opened it. It was really full of money and valuables. He took out a dollar and gave it to me. I took it and walked up the car. I was still surprised. At the door I looked back at them, and everybody laughed at me for some reason—all except the young men, that is; they never even smiled during the whole performance.

"Well, I filled up my basket with prize packages and came back through the train. Nobody bought any of them. When I reached the southerner, however, he said, 'Excuse me, sir,' and grabbing the basket again he sent the prize packages after the peanuts. He handed me my basket and sat back without a smile, but everybody else laughed again. I did not yell this time. I simply said, 'Look here, Mister, do you know how much those are worth?'

"No," said he; how much?"

"Well, there were three dozen and four at ten cents for each one, not to mention the prizes in some of them.'

"Oh," he said; 'Nicodemus, count up how much the boy ought to have and give it to him.'

"The negro opened his box and gave me four dollars, and again I went away with the empty basket, while the passengers laughed.

"Next I brought in some morning papers, and nobody bought these either. Somehow the passengers had caught the spirit of the thing, and as it cost them nothing they apparently did not wish to deprive those southerners of their fun. I was watchful when I came to the young bloods this time, and carried the papers so they could grab them easily. Sure enough the nearest one threw them out of the window after the other things. I sat on the edge of a seat and laughed myself. 'Oh, you settle with Nicodemus,' he said, and Nicodemus settled up.

"Then I had an idea. I went into the baggage car and got every paper I could find. I had a lot of that day's stock, and over a hundred returns of the day before, which I was going to turn in at the end of the run. The whole lot was so heavy that I could just manage to carry it on my shoulder. When I staggered into the ladies' car and called 'paper!' in the usual drawling way the passengers fairly shrieked with laughter. I thought the southerner would back down, but he never flinched. He just grabbed those papers and hurled them out of the window by the armful. We could see them flying behind the train like great white birds—you know we had blanket sheets then—and they spread themselves out over the landscape in a way that must have startled the rural population of the district. I got over ten dollars for all my papers.

"That dandy was game. 'Look here, boy,' he said, when the passengers had seen the last of those papers float around a curve; 'have you anything else on board?'

" 'Nothing except the basket and my box,' I replied.

" 'Well, bring in those, too.'

"You remember the big three-by-four boxes they used to give us to keep our goods in? Well, I put the basket in the box and turned it over and over down the aisle of the car to where the fellow sat. He threw the basket out of the window, but the box was too big to go that way. So he ordered Nicodemus to throw it off the rear platform. I charged him three dollars for that box. When it had gone he turned to me and said:

" 'How much money have you made today?'

"I counted up over twenty-five dollars Nicodemus had given me.

" 'Now,' he said, 'are you sure you have nothing more to sell?'

"I would have brought in the smoking car stove if it had not been hot. But I was compelled to say there was really nothing more.

" 'Very well !' and then with a change in his tone he turned to the negro and said: 'Nicodemus, throw this boy out of the window.'

"The passengers shrieked with laughter; but I got out of that car pretty quick, I can tell you. That fellow was a thoroughbred, and I believe he would have done it, even if his nigger had refused, which was not likely."

And the face of the great inventor wore a half-amused, half-regretful smile at this vision of his train-boy days.

WHAT IS MAN?

BY S. W. RICHARDS.

He is a being wonderfully constructed and endowed, affording in himself the evidence of great wisdom and intelligence in the Creator who formed him, and gave him being on the earth. The creation of the earth also demonstrates a corresponding intelligence, in perfectly adapting the one to fully supply the wants of the other in all that could contribute to the development and happiness of man.

The body of man when quickened by his living spirit became a living soul. The body was first formed, into which the spirit of man entered, giving life and power to act. By reason of these facts man is declared to be a dual being; made of two separate and distinct elements—the one being called temporal or material, the other spirit or spiritual. The one visible, the other invisible to human sight.

In the study of humanity, or man, we must consider him in relation to both of these fundamental principles by virtue of which he exists as an intelligent being, capable of development and duration; or in other words capable of acquiring a knowledge of things that are, and of that which is to be.

To man was given dominion over the earth, and all things upon the face thereof. It is quite proper and reasonable that he should seek to become acquainted with what constitutes his dominion, and over which he was made ruler. Indeed it becomes the duty of man to study all that comes under the observation of his perceptive faculties,—of seeing, hearing, tasting, smelling and

feeling; for it is through and by the exercise of his senses that man obtains knowledge of material things, created to make him happy by satisfying every possible desire that could come to him by reason of his senses.

Man's legitimate field of study is to comprehend all the sciences and powers that belong to the earth in its creation and preservation for man; not only the effects of cold and heat, the change of the season so necessary to earth's endurance in its productive powers, but also the laws of attraction, gravitation, cohesion and repulsion by virtue of which it maintains its proper relation to other worlds and spheres in the midst of which it moves with the utmost precision and harmony.

All this belongs to man's dominion, and all the knowledge he may acquire in this direction will be needed by him when he shall, like God his Father, do as he has done, enter upon the creative work necessary to provide for the wants of an endless posterity, such as worlds have been and yet must be created for, to the glory of God, and the immortality and eternal life of man who shall inhabit them.

No student ever studied and appreciated the science of astronomy, no eye ever gazed upon the starry heavens, and witnessed the evolution of the worlds all in harmony, each moving in the circuit of their sphere as allotted to them by him who ordereth all things well, but has abundant evidence of a Creator-God, who is above all, in all and through all, that should satisfy the most ardent searcher of the eternal truth.

Like one of old, every soul may well exclaim, "The heavens declare his glory and the firmament sheweth forth his handy work."

Intelligence is the glory of God, and the intelligence displayed in all his works is so far above the comprehension of man that man readily discerns the fact that God is an intelligent being, and that his children, though mortal here on earth, have a legal, undeniable right to aspire to become like him.

It is perfectly in keeping with his eternal law, that intelligence should cleave to intelligence, light to light, and truth to truth, in all the relations that exist between man and Deity—or verified man.

In that which is visible man has sufficient evidence to demand of him faith in God, and he is left without excuse; and none the less in that which is spiritual or invisible as we will attempt to show.

Man became alienated from his maker by transgression of law. Failing to comply with his Father's demands he was banished from his presence. This banishment or alienation came to all the posterity of Adam, but means were provided for man's recovery of that which he had lost.

A law of adoption was provided, by obedience to which he might become entitled to all blessings of the Father's kingdom, necessary for his spiritual welfare here, and a return to his presence hereafter. This law provided for the cleansing of man from sin, by being buried in water for the washing away of sin, or cleansing of the person to that degree that the Spirit of God could dwell with him, for it will not dwell in unholy temples. As water is the element ordained of God for cleansing, as manifested in the cleansing of the earth from sin by a flood of water that covered it, so man must submit to a like cleansing from his sins that the Spirit of God may abide with him—be his companion and comforter.

We may now ask what is the province of this Spirit while dwelling with man. Jesus said it should not only be a comforter to those who had it while he was absent from them, but it should do to them as he had done—should take the things of God and show unto them—bring all things to their remembrance of which he had spoken to them, and show them things to come—what things—why?—whatsoever ye shall ask the Father in my name it shall be done unto you. The gifts and blessings secured to those who had this comforter were dreams, visions and manifestations, by which they might learn to know God and Jesus Christ whom he had sent.

This promise was verified to the disciples, by being caught up to the third heavens, where was seen and heard things unlawful to be uttered after the return of the spirit to the body upon the earth; others had the visitation of angels with whom they conversed and learned of the mysteries of Godliness, while others spake in tongues and prophesied, because of what the Spirit had shown to them.

But we need not go to the ancient saints for verification of

like facts and manifestations. Many in our day testify that like facts have been demonstrated in their experience—that while the body has been slumbering upon the bed, the spirit has traversed the regions of space and beheld the grandeur of earth and heaven as in all their excellence they came forth from the hand of their Creator; that they have gazed upon the Redeemer in the Father's presence and glory, and know of a truth that all promises made by Jesus to his disciples may be realized even in our day.

That God has in his good pleasure and economy provided as amply for man to obtain spiritual knowledge of Him while here in his mortal state of banishment, as he has to obtain knowledge of Him by that which is visible to the human eye, or perceptive faculties, is demonstrated by many living witnesses in our day as well as by those who have lived in days gone by.

Facts thus established by both the living and the dead determine man to be the child of God—that no earthly parent can be more interested for his own child than our Heavenly Father is for all his children. This is in accord with the truth of another scriptural statement—"that the earthly is in likeness of the heavenly"—that the spiritual relation of man to his Father (God) is as real as the earthly relation with which we are bound together in the brotherhood of man.

Man, then, is indeed a child of God, and by obedience to the Father's command, given for the regulation of his great family, may and shall inherit of the Father's possessions of glory, immortality and eternal lives; to which end are all his words and all his works as declared by revelation to his servant Moses.

Thus, man, in both his natural and spiritual life may learn of his Father (God); whom to know aright is eternal life—the greatest gift of God to man. To fail to know Him is banishment from His presence—an everlasting punishment.

EDITOR'S TABLE.

THE PHILIPPINE PROBLEM.

If the American people a few months ago could have seen as clearly as they now see the effects of taking possession of the Philippine Islands, it is doubtful if the event would have been hailed with such universal joy as it was. Not that we would detract from the glory of Admiral Dewey's achievement on that memorable 1st day of May, 1898. The glory of that victory will never fade. It will be a matter of pride and an inspiration to Americans through all the throng of the ages. But it is quite likely that there will always be a deep regret that after completely destroying the Spanish fleet the American Admiral did not sail away without so much as looking back. Of course it is to be admitted that we do not yet know all the obligations Admiral Dewey felt himself under to the Insurgents on the Philippine Islands; but if there were no obligations directly entered into or that could be reasonably implied on the part of the Insurgents—then it is truly to be regretted that Manila Bay was not as suddenly deserted by our war ships as it had been entered by them. By taking that course surely we would have been rid of many perplexing problems which will now doubtless exist to plague us for some time to come.

As matters now stand, the American fleet remaining and with the co-operation of the land forces having taken possession of the city of Manila, and dispossessing the Spaniards of the government of the islands—our government unquestionably stands responsible to

the civilized world for the maintenance of order and good government in the Philippines. And this responsibility is emphasized by the United States Senate's ratification of the treaty of peace formulated at Paris by the American and Spanish Commissioners. That treaty was ratified by the Senate on the 6th of February by a vote of fifty-seven to twenty-seven; and by that act—provided the Spanish Cortes also ratifies the treaty on the part of the Spanish government, concerning which no doubts can be entertained—the government of the United States becomes still more directly responsible for the preservation of order and good government in the Philippines; for now—that is as soon as the Spanish government gets through with the formality of ratifying the treaty—the Philippines are the possessions of the United States, and future American statesmanship must of necessity provide either for their permanent retention as part of the territory of the United States, or else make some suitable disposition of them.

It is just this that will perplex our people and very likely divide them on the question of policy to be pursued with reference to these new possessions. The most likely disposition of them will be the formation of a Philippine Republic under the protectorate of the United States, to be followed by indemnification to our government for the expense incurred in coming into possession of the islands; but ultimate and absolute independence of the Philippine Republic, with no further ties connecting it with the United States of America than those dictated by a grateful remembrance of the part we took in bringing to pass their freedom and independence.

THE PROMPTER.

Apropos the articles on agnosticism which have appeared of late in the ERA we chance to remember that some years ago, at a banquet, we believe, Colonel Robert G. Ingersoll in speaking of the late Lawrence Barrett, said:

“In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard and none knows what the next scene is to

be. Will the curtain rise on another stage? Reason says perhaps! Hope whisper yes!"

This is the very ecstasy of agnosticism, the poetry of doubt, the music of melancholy—half hope, half fear. Poetry? Yes, it is; it is sad poetry, though; agnostic poetry must be sad, but is poetry, nevertheless; and it is that which, as we believe, constitutes its chief attraction for agnostics in general and for Colonel Ingersoll in particular. Strange, is it not, that one should be in love with doubt—with death? Yet some spirits there are who love to dwell in darkness—wrapt in the solitude of their own gloom, and to whom light-stepping Joy yields not so much as a poor fraction of the pleasure that darkest Melancholy gives them. So with Colonel Ingersoll; that same sad "perhaps," which stands beside him at his brother's grave, or at a friend's dying bed, seems to have a charm for him which certainty could never produce. There is something awe-inspiring in uncertainty, in mystery; it is that which attracts men to agnostic tendencies of thought. But what a sad commentary on the wisdom which brought into existence this glorious world of ours if Colonel Ingersoll's statements were true! "In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard!" What an absurd drama indeed, this life would be if this were true! Truly, if none knows his part and there is no prompter, then indeed are we fools on a fool's errand.

But enough of negative exclamation. We may know our parts if we but learn them; and if there are moments of doubt and uncertainty we may hear the Prompter's voice if only we open our ears to hear and our hearts to understand. Why, the very heathen comes to a better conclusion than the agnostic. The wild, free spirits of Scandinavia, curbing their passions somewhat and bowing at the shrine of Odin, in the main knew their parts and wherein they failed Odin prompted them. The still wilder spirits of Arabia heard their Prompter in the shrill voice of Mohammed, and in Islam learned their parts. It would be a sad mistake to suppose that it was a miserable piece of spiritual legerdemain this Mohammedan faith, which so many creatures of the Almighty have lived by and died by. Time would fail us to speak of Socrates, of Confucius, of Plato, of Moses, of Christ and the prophets, who all,

with more or less clearness, taught men their parts and prompted them when they forgot. Then what of the voice divine within each man's breast teaching him constantly his part and reproving him when he fails to enact it well?

Is there no Prompter? The Colonel was so pleased with the sound of his poetic words that he must have forgotten their relation to facts.

"Will the curtain rise on another scene?" Can reason only whisper a faint "perhaps?" and hope a fainter but a fonder "yes?" Are there no better prospects than this? May it be, to paraphrase slightly the words of a great poet, that the proud wealth flung back upon the heart must canker in its coffers? May it be that the links which falsehood hath broken will unite no more? Is it possible that the deep yearning love that hath not found its like in the cold world must waste in tears?—that truth and fervor and devotedness, finding no worthy altar, must return and die of their own fullness? Can it be that beyond the grave there is no heaven in whose wide air the spirit may find room, and in the love of whose bright habitants the lavish heart may spend itself? If so, then what fools—yea, "what thrice mocked fools are we!"

But we need not doubt with the agnostic. Humanity does not doubt that the curtain will rise on another scene. The voice of God has declared it to the humblest. The poor savage in darkest Africa knows it, and does his best to recognize the "Prompter," though his benighted state enables him to do no better than to honor him by worship through monstrous idols. The aborigines of America, though separated from Europe, knew it as well as the tribes of men on the eastern hemisphere. Celestial voices hymn it into the souls of all men. Reason says "yes," emphatically yes, and not "perhaps;" Revelation, though the agnostic may deny it, says "yes;" and the human Soul triumphantly above them all says, "I know it will."

WHERE VIRTUE IS.

One would naturally suppose that as a people or a nation increased in wealth the standard of morality would become more

exalted, and society throughout more pure. That conclusion would be arrived at from the fact that as people increased in wealth their opportunities for culture are improved; they have more leisure to devote to self-improvement, to reading, to music, to conversation, to travel; to all those exercises which are supposed to beget a refinement in people, and ennoble the mind and heart. A wealthy people can afford better schools for their children, more beautiful homes, filled with everything that can please the eye and cultivate the taste. From wealthy nations, or perhaps to a better purpose we could say from the wealthy classes in any nation we may naturally expect the truest refinement, the purest morality; from those classes we may expect will come our profoundest philosophers, our most sagacious statesmen, our ablest writers, the most astute lawyers, the finest artists and sculptors, and those who will shine in every elevated department of human existence. Yet with all the advantage that wealth brings, the wealthy classes turn out comparatively few of the men who build empires, direct human thought, and adorn those professions where brain power and character are the motive forces which gain the positions and hold them.

A greater amount of that which passes current in the world for refinement and politeness will doubtless be found among the wealthy classes. The young men in those circles, usually denominated the higher ones, may know how to talk nonsense to simpering women in a ball-room, and go through the mazes of a waltz with the utmost grace. They may be most pleasing in all their outer deportment and, as we say, may be regarded as having monopolized that which passes for refinement; but they do not furnish the men who become noted for the wealth of their mental attainments, strength of character, or those whose lives are the noblest and purest.

There is a reason, of course, for this, and this it is: side by side with the increased opportunities that wealth brings for mental, moral and social improvements, are the multiplied pleasures, allurements and temptations which luxury brings with it, and

"Their joints unknit, their sinews melt apace;
As lithe they grow as any willow wand,
And of their banished force remains no trace."

If there is one truth that the Gods have made more emphatic than another, it is this: "There is no excellence without labor;" and if wealth is possessed, so that every want may be supplied by merely making it known, the chief incentive to earnest work is removed, and with that removed the exertions of men who work, not out of necessity but merely from the pleasure they derive from it, will not be sufficient to develop the character, and call out the whole strength of the man. Had it not been for the business misfortunes of Sir Walter Scott, we can hardly think that he would have left us those sublime pictures of moral grandeur and chivalric honor that we find in his noble works. Had not Washington Irving met with his business disasters he never would have enriched American literature with his thoughts, or elevated it above the scorn of English writers. So in nearly all the walks of life. On examination it will be seen that the wants of men are the secret forces that drive mankind to those exertions which develop the nobility of their manhood. And as the wealthy can supply their wants from their wealth without either mental or physical struggle, they pass through life without that development which the exertions named above bring. |

Being free from the necessity of labor to supply their wants, they sink without reluctance into Pleasure's lap and draw their life from her voluptuous breast:

"And then, those joys which plenty leads,
With tip-toe step vice silently succeeds."

With wealth has come new temptations, and improved opportunities for gratifying every whim and passion, and men with their fallen natures become easy victims of opportunity.

Speaking of the sexual purity of classes, Gibbon, the historian, says of the wealthy classes who have leisure to cultivate the graces of politeness:

"The refinements of life corrupt while they polish the intercourse of the sexes. The gross appetite of love becomes most dangerous when it is elevated, or rather disguised by sentimental passion. The elegance of dress, of motion, and of manners gives a lustre to beauty and inflames the senses through the imagination."

We believe this to be true, and perhaps this very elegance coupled with unbounded opportunity of gratification is the reason that the aristocratic circles of the old world, and the wealthy classes of the new, are the most corrupt.

We do not make these remarks for the purpose of saying unkind things about those who are wealthy; nor for the purpose of making invidious distinctions between classes; nor to deny virtue to all who are wealthy. But we make them for the purpose of saying a word of encouragement to the young men who may be deprived of those seeming advantages which the possession of wealth would apparently give. To them we would say: Be not dismayed—let not your spirits be cast down. The possession of wealth might not contribute either to your moral or intellectual advancement. Your very struggle against the disadvantages of lowly estate and iron fortune may be the means ordained by a kind Providence for your development of character. The possession of wealth and the temptations which accompany it might destroy you. And if it did not destroy, the very great probability is that the opportunity it would afford you for gratifying the natural human desire for ease and enjoyment would lead you into the pursuit of pleasure merely, and away from a life of earnest effort in some direction useful to your fellow-men and soul-uplifting to yourself. Complain not, but with patience run the race. A kind Providence who has in his keeping his children's welfare, may be trusted to have ordained all things for their ultimate good.

NOTES.

Great occasions do not make heroes of cowards; they simply unveil them. Silently and imperceptibly we grow strong, or we grow weak; and at last some crisis shows what we have become.

One of the worst effects of the habit of comparing ourselves with those whom we imagine to be happier because of superior advantages is

the loss of individuality which it incurs. We learn to imitate, to conform, to merge our own identity in that of a crowd; we lose our self-respect, grow timid and dare not trust ourselves. In this way we fail to cultivate the peculiar powers which belong to us, and which alone can enable us to do our part in the world, a part which can be done by no other.

Intelligent planning does as much for the day's work as for the building of a house. It is all very well to say, "Doe the next thyng;" but in most cases the "next thyng" is in our control, just as the brick is when it is ready for the bricklayer's hand. No accomplishment of endeavors is possible unless there is an orderly marshalling of forces.

The only kind of hope that is worthless is that which languidly waits for some good thing to drop from the skies into the lap of the idler. There are some people who are forever expecting, like Micawber, that something will turn up, hoping for some lucky stroke of fortune which shall render their own labors unnecessary. But that is a mean and flabby state of mind, quite unworthy the name of hope. When gratified it is not really benefited, and such seeming advantages soon lose all their flavor and power.

"Live so as to be missed," was the message a great man once sent to some young people. He knew that most lives are not of that sort. Many of us will not leave a very big gap in the world when we depart from it. Our lives have not been put into other lives. We have not spent our energies in touching other people in helpful ways. The best that can be said over many of our biers will be, "he never harmed anybody." And that is a poor eulogy.

There are some who contend that man is wholly selfish, and that the apparent difference is due only to different stages of intelligence. If he perform acts of justice and kindness, if he recognizes the claims of others and hasten to satisfy them, it is only to gratify himself, or because he knows that such conduct will react in some direct or indirect way to benefit himself. Happily we have no faith in so low an estimate of humanity. There is certainly an inherent self-love in every one which is his preservation. Without it all improvement, all happiness, health, safety, and even life itself, would be forfeited. But there is also an inherent sympathy with others more or less clearly manifested. Witness the evident distress of the very young child when he thinks his mother or

his nurse is in pain. Certainly no thought of self intrudes there; it is natural, sincere, and instinctive. The reason why the former impulse is generally so strong and the latter comparatively so weak is chiefly because the one is called so continually into action, and the latter so seldom. It is true that even at birth the tendency to one or the other may be extremely disproportionate. One child will be naturally warm and loving, another cold and self-centered. But if the sympathetic impulse exist ever so faintly it is capable of cultivation, and will richly reward the effort by its growth.

IN LIGHTER MOOD.

It is not always safe or wise to rebuke too strictly or too openly the shortcomings of others. The danger of such procedure is well illustrated by the following incident:

A Catholic priest was displeased with what he considered the backsliding of a young girl in his parish. He met her one day in a crowd, and thought it well to rebuke her for neglected duty. Looking at her severely, he said:

"Good morning, child of the evil one."

"Good morning, father," she answered sweetly.

* * *

Here is a good story of Mark Twain's first and second meetings with President Grant. At their first interview Mr. Clemens was a negligible literary quantity, and, when the introducing senator said, "Mr. President, may I have the privilege of introducing Mr. Clemens?" "the President," relates Mr. Clemens, "gave my hand an unsympathetic wag and dropped it. He did not say a word, but just stood. In my trouble I could not think of anything to say; I merely wanted to resign. There was an awkward pause, a dreary pause, a horrible pause. Then I thought of something, and looked up into that unyielding face and said timidly, 'Mr. President, I—I am embarrassed. Are you?'

"His face broke, just a little—a wee glimmer—the momentary flicker of a summer-lightning smile seven years ahead of time; and I was out and gone as soon as it was."

After the lapse of ten years, when Mr. Clemens had "arrived" and was indeed the best-known author in America, "Mr. Harrison came over and led me," relates the humorist, "to the General, and formally introduced me. Before I could put together the proper remark, General Grant said, 'Mr. Clemens, I am not embarrassed. Are you?'—and that little seven-year smile twinkled across his face again."

* * *

An itinerant preacher of more zeal than discretion, passing along a country road, met a simple looking countryman driving a cart of peat, and asked him, "Do you believe in God?"

"Yes, sir," he answered.

"Do you read your Bible, pray to your Maker, and attend church regularly?"

On these questions being answered in the affirmative, the preacher said: "Go on your way rejoicing; you are on the high road to heaven." The peasant flourished his whip, giving it an extra crack, and drove on, greatly pleased at the intelligence.

Shortly afterwards, the preacher met another person, and put the first question to him. The man with a look of surprise, said, "What is your business what I believe?"

"Alas," replied the preacher, "you are in the gall of bitterness and the bond of iniquity; look at that poor fellow whistling so pleasantly along the road; he is on the high road to heaven."

"It may be sae, sir," said the man, "but, if he's gaun there, to my certain knowledge he's gaun wi' a cairt o' stolen peat."

* * *

A cotemporary recalls the story of Fred Archer, the great English jockey and a distinguished surgeon. Archer was one day severely "savaged" by a bad-tempered horse, who happened to catch the great jockey napping, and got his toes between his teeth. Archer went to consult a leading surgeon, a gentleman whose skill had won for him the title of baronet, sent in his card, and hobbled into the great man's consulting room. The surgeon examined the injury, which he pronounced to be of a grave character, and one necessitating a long period of complete rest.

"How long must I lay up?" asked Archer.

The interview, it should be stated, took place early in April.

"Three months' rest, with careful treatment and proper diet, would be sufficient."

"But what about the Derby?" asked the patient.

"The Derby?" repeated the surgeon.

"I must be there," said Archer—"I absolutely must!"

"Well, well," said the surgeon soothingly, "take great care of yourself, and if you make satisfactory progress you may go."

"Go—yes; but can I ride?"

"Well," said the surgeon, "you had better drive, I think."

He had read the name upon his patient's card, but it had meant to him nothing more than a name.

"You mustn't think me rude, Mr. Archer," he said, when his guest had explained his identity and calling, but I take no interest in any branch of sport, and I had never heard your name."

"Well," said Archer, I hope you won't think me rude either; but, till a friend advised me to consult you, I had never heard your name either. And when I asked my friend who you were, he said, 'He is the Fred Archer of the surgical profession.'"

* * *

Mr. Laurence Hutton tells a story of Edwin Booth that reveals the kindly heart of the man whom the world knew as a famous actor. Mr. Hutton called upon Mr. Booth one afternoon at the Albemarle Hotel, in New York, and found him in an easy-chair, with a pipe in his mouth. The long chat which ensued was not undisturbed. Mr. Booth was in great request, and before long a waiter entered and put a card into his hand. "Tell the lady that Mr. Booth is engaged," was the quiet answer; and an influential leader in New York society went away disappointed. A few minutes later a second caller—a man honorably known throughout the country—turned away without seeing Mr. Booth. Yet another card was sent down, with the statement that "Mr. Booth was engaged," and a gentleman and his wife, whom few people would have refused to receive, became convinced that the actor was an exception to the rule; but at last came a name that met with a different fate. "Show the lady up," said the now interested actor, and Mr. Hutton put on his overcoat to leave the room. He was not allowed to depart. The lady was a friend of his, and would be glad to see him, he was assured. Therefore he waited, curious to discover the identity of the person who could obtain an audience with the man who had been too tired to see the daughter of one of the most distinguished men of science in the country, or a judge of the Supreme Court of the United States, or a bishop and his wife. The door opened and in walked black Betty, the old negro servant who had nursed Mr. Booth's daughter when she was a baby, had taken the most tender care of his wife when she was slowly dying, and been a life-long friend to them all. She had left Mr. Booth's service after his daughter's

marriage, and had been recently married herself. She kissed "Massa Edwin's" hand, shook hands cordially with Mr. Hutton, and let herself be placed in the most comfortable rocking-chair. Then she began to talk familiarly about her own affairs and Mr. Booth's. She could not afford to go to the theatre "no mo'," she said, but she wanted her husband to see "Massa Edwin play." Could she have a pass for two that night? He wrote the pass at once, and put it into her hand. She read it, and returned it with a shake of her head. "They was only niggers," she said. "The do'keeper wouldn't let no niggers into the orchestra seats; a pass to the gallery was good enough for them." A second paper she received silently, but with another and more decided shake of her head. Glancing over her shoulder, Mr. Hutton read, "Pass my friend Betty Blank and party to my box this evening. Edwin Booth." And Betty occupied the box.

* * *

An excellent story is told of Lord Russell of Killowen, Lord Chief Justice of England. When a young man, Lord Russell was extremely fond of the stage, and frequently spent his evenings at one or other of the theatres. One evening he was forced to stand, there being no vacant seats in the pit. Just as the curtain was raised, an old gentleman who was standing in the passage shouted out, "My watch has been stolen, and one of these four men has it!"—pointing to a small group, among whom Russell was standing, close to the corner of the stage. Of course there was a tremendous hubbub, every one in the pit standing up to have a look at the daring gang. A policeman was soon on the spot, and the whole four were led out to be examined. It immediately occurred to young Russell that the real thief, on the alarm being raised, might have slipped the watch into his—Russell's—pocket. Sure enough, on placing his hand upon his tail-coat pocket, he could feel the outline and hard surface of the watch quite distinctly. Visions of a career blasted on its threshold by a sordid charge of pocket-picking rose before him. Just as he was about to place his hand in his pocket and take out the "watch," in the hope that his explanation might be believed, a couple of detectives came in. They immediately seized one of the men, and, going up to Russell and his two fellow-suspects, said, "It's all right, gentlemen, you can go, We've got our man here; he's one of the best-known pick-pockets in London." The "bulgy" thing in the future Lord Chief Justice's pocket was—his snuff-box!

OUR WORK.

FINISH THE COURSE OF STUDY.

Before the next issue of the ERA the season's Mutual Improvement work for 1898-9 will have nearly drawn to a close. In our agricultural communities members of the associations will be called away to the pursuits of the agriculturist and stock raiser, and the association meetings will have adjourned. It is therefore opportune at this time to call attention to the approaching close of the season's work and urge earnest effort to complete the Manual course for this year, that the way may be prepared for taking up a new course when the active work of the associations shall be again resumed. It is to be hoped that this winter's course of studies has resulted in the members of our associations making themselves pretty thoroughly acquainted with the New Testament outside of the four Gospels; that is, with the Acts of the Apostles and the various Epistles which, with the biographies of Christ, called the Gospels, make up the New Testament. That indeed was the chief object of the Manual course this year, and it is to be hoped that the efforts of this winter have not failed in their chief object.

This year's course of study coupled with last ought, therefore, to make our young men fairly well acquainted with that very important volume of scripture, the New Testament.

It has not yet been decided by the General Board what subject will be taken up in the next Manual, but when the importance and desirability of instructing our young men in the things pertaining to the Dispensation of the Fullness of Times is taken into account, in all probability the next Manual will treat directly some phase of that dispensation; and we shall in all probability begin the study of those great events and those great principles which are immediately connected with the dispensation in which we are called upon to work. We urge again,

therefore, that the present Manual course be completed; if possible, even though associations should find it necessary to hold special meetings during the closing weeks of the season's work, and where this exertion fails to complete the course, that members be urged upon to complete it during the summer by private study; and it may be, as was the case in some of the associations in completing the Manual on the Life of Christ, that the monthly conjoint sessions held during the summer months can be employed for this purpose. In any event get through—by the employment of some one or other or all of the means here suggested—with the present year's Manual and be prepared for the next.

A WORD ABOUT THE ERA.

The IMPROVEMENT ERA has been received with very general favor by members of the associations, and many hundreds of Latter-day Saints not immediately connected with active association work; and high words of commendation especially have been received from our missionary Elders to whom the magazine this year, as last, has been sent free. We have refrained from making any mention of these words of commendation as we certainly have no disposition to indulge in what would amount to self-praise, but the reception that has been accorded our Mutual Improvement Organ is evidence of the favor with which it has been accepted. In a few instances, however, we have heard complaint made from a few of our younger members in the associations to the effect that the matter in our magazine was too serious, and treats of subjects which are far beyond the comprehension of many of our readers. In some respects we are inclined to admit the reasonableness of this criticism, and intend to do what can reasonably be done to remove the occasion for such complaint; but at the same time we desire to call the attention of our young men to the fact that from the commencement it was intended that the IMPROVEMENT ERA should be a serious publication; one devoted to a treatment, first of all, to religious topics, especially those having direct relation to the great work of God in the last days; and after that to the consideration of all great and important subjects of general interest as they might arise; certainly reading that would be merely entertaining and amusing was the least of the objects we had in view. Our purpose was to publish a magazine that would be instructive, especially on the

lines that we have indicated, and we feel that in the pursuit of that object we have not failed. A review of the articles published in Vol. I., and thus far in Vol. II., will easily demonstrate to those who shall make it that a valuable collection of matter on important subjects has been presented to the readers of the ERA; and instead of catering too much to this demand for lighter reading matter, the object of which is chiefly to amuse and pass an idle hour, we urge our young men, and ask the friends of the ERA to call the attention of their associates to the necessity of themselves rising to the consideration of important subjects.

We would further remark that it is not possible to publish a magazine every article of which will be entirely satisfactory to every reader. We shall account ourselves exceptionally successful if we succeed in producing an article which now and then to every reader will be worth to him more than the price of the magazine, and that this has been done in the course of our publication of the ERA we have abundance of reasons to believe, because of the numerous expressions from our patrons to that effect.

To our Mutual Improvement members, therefore, we say: brethren view this matter from the standpoint that we now present it to you, and remember that the Latter-day Saints, of all people, must be an earnest people; we have a serious and important message to deliver to the world; we have other objects to attain in life besides amusement and the pleasant passing away of time. Whatever other people may do, however they may dispose of their time, upon us rests the responsibility of making known to the children of men the important message that God has conveyed, through the Prophets of the Church of Christ, to mankind; and to be equipped for the maintenance of the truthfulness of this message is a part of the duty that devolves upon us, and that duty cannot be discharged by considering life as merely a huge joke and the main object therein pleasure and social enjoyment.

REPORT OF M. I. MISSIONARY WORK.

The Mutual Improvement missionary work for the winter of 1898-9 closed on the last of February. Elders of the Church laboring under the direction of the committee appointed by the General Board have been sent into every Stake of Zion, and nearly every settlement has been visited.

About one hundred and fifty Elders participated in this work, and that great good has resulted from their efforts cannot be questioned, and especially is this the case in a number of the frontier stakes. In one of those stakes twenty-six baptisms are reported as the result of the work there. Concerning the work in another the following is reported to the committee:

Beloved Brethren:

Inclosed please find our report from January 24th to February 14th.

The brethren conclude in this Stake today; will start for Emery tomorrow.

I wish I could express to you, in words, the real condition of affairs as a result of our missionary work. Stake Conference has just been held and all the Bishops and the Stake Presidency were so favorably impressed with the Improvement Mission work that it was the principal theme of the Conference in all of their speaking. The Stake with all its organizations and associations is in a better condition than it has been for years, which I attribute to the mission work done in our midst. Eighty-five baptisms have followed the work of the brethren, a spirit of reformation is felt everywhere. Everybody seems interested. The Gospel has been preached in power and plainness, as we seldom hear it.

The enrollment in a large number of instances has been increased, though the work in this respect is not to be compared with the achievements of last year, and largely for the reason that so much was accomplished in that direction last year, that not nearly so much was left to be done this year. Quite a large number of individual reformations, which promise to be permanent, have been brought to pass through this work, and that beyond question is the chief thing.

The Elders as a rule have been earnest and energetic, and are deserving of all praise for their unselfish efforts in behalf of this cause. We suppose that by this time they have all returned home from their fields of labor and in behalf of the General Board and the Missionary Committee who have directed their efforts we express appreciation of what they have done, thank them and pray that God will bless and prosper them for all time to come.

As a general thing also the Presidents of stakes and Bishops of wards and the Saints everywhere have received these missionary brethren with great kindness and rendered them every aid that could be expected. To all such we wish to say God bless you for your interest in this cause; and may that interest grow until it shall be universally recognized that there is a perfect unity of effort between the parents in Israel and the officers of the Mutual Improvement Associations in bringing to pass the reformation and perpetual progress of the youth of the Church.

In some instances it is reported that officers of associations have complained of the results of this missionary work, because, forsooth, of the

great increase in the enrollment of members, many of whom do not, at least immediately, become active in association work—and perhaps not regular in their attendance. The complaint is that the membership is increased but not the average attendance, and it gives the association apparently a bad record. To such officers, however, we say: Do not complain, but bend all your energies to making these newly brought-in members active factors in your association work as fast as possible. Look not so much to your record of average attendance as to whether you do not have more young men actually in attendance by reason of the larger enrollment, brought to pass through the missionary labor than you would have had without it. That is the thing to have in mind rather than whether or not your attendance relative to your enrollment is more or less. Our effort should be to reach with the influence of our work the largest possible number of young men; and whatever plans will result in that should be followed irrespective of what seeming effect it may have upon the record of our associations.

A more detailed statement of M. I. missionary work may be looked for in a later issue, when the returns shall have been completed.

A THIRD EDITION OF MANUAL FOR 1897-8.

Such has been the demand for the M. I. A. Manual of 1897-8 which, it will be remembered, treats of "The Life of Jesus," that already two editions have been published and disposed of, and still there is a demand for this excellent Manual. Soon after the Improvement Associations commenced using it as a text-book it found its way into the Sunday School theological classes, and then into such classes in the Elder's and Seventy's quorums until the demand for it was and continues to be very general. The first and second edition having been exhausted the General Board has determined upon the publication of a third edition, and accordingly it is now in the press, and will soon be on sale at the ERA office. We trust that M. I. A. officers will note this fact and give it as wide publicity as possible. Of the merits of the 1897-8 Manual it is not necessary to speak as it is now well known, and the publishing of three editions within two years is sufficient evidence that its merits are appreciated.

The price will be the same as heretofore—twenty-five cents per copy. Send your orders to Thomas Hull, ERA Office, Templeton Building, Salt Lake City.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

January 24th, 1899: The second annual convention of the National Live Stock Association convenes at Denver. * * * The debate on the army reorganization bill is opened in the House of Representatives * * * Wm. M. Stewart is re-elected Senator from Nevada. * * * Senor Lopez, secretary to Agoncillo, the Washington representative of Aquinaldo, files with the State Department a demand for the official recognition by the United States of the Filipinos' representative.

26th: Former Attorney-General Augustus H. Garland is stricken with apoplexy while addressing the United States Supreme Court, and expires almost immediately.

27th: The situation in the Philippines is regarded as critical by the officials at Washington.

30th: Agoncillo, the Philippine representative at Washington files another protest against the attitude of the United States government towards the Filipino "republic."

31st: The army reorganization bill passes the House. The bill as passed provides, in addition to the general officers and staff departments, for twelve regiments of cavalry of twelve troops each, one hundred and forty-four coast batteries, twenty-four field batteries, thirty regiments of infantry of twelve companies each, a corps of engineers and one regiment of engineers, an ordnance department, a signal corps, the latter with six hundred and twenty-five enlisted men. It also gives the President discretion to recruit the organizations serving in Cuba, Porto Rico and the islands of the Pacific, in whole or in part from the inhabitants thereof.

February 1st: General Gomez, Commander-in-Chief of the Cuban army, telegraphs President McKinley assuring him of his cooperation in

disbanding the Cuban army and in distributing among the soldiers the \$3,000,000 appropriated to enable them to return to their homes.

4th: The insurgents make an attack upon the city of Manila and a fierce battle is fought. * * * The old war cry of "No Popery," so long silent in England, is being raised again. The people are fiercely wrought up. The issue is overriding party programs and forcing leaders to declare themselves on the question of the separation of the church from parliamentary strife.

5th: The following dispatch is received in Washington from Admiral Dewey:

MANILA, FEB. 5, 1899.

To the Secretary of the Navy, Washington:

Insurgents here inaugurated general engagement yesterday night, which has continued today. The American army and navy is generally successful. Insurgents have been driven back and our line is advancing. No casualties to the navy.

DEWEY.

Other reports state that the insurgents were repulsed with great loss.

6th: The treaty of peace, negotiated by the commissioners of the United States and Spain, at Paris, was today ratified by the United States Senate, the vote being fifty-seven ayes and twenty-seven nays, or three votes more than the two-thirds majority necessary to secure Senatorial concurrence in a treaty document. * * * Another fierce battle is fought at Manila and the insurgents are again badly punished. The Utah batteries in both engagements render important service in the very front of the battles. Dr. Harry Young, Corporal John G. Young and Private Wilhelm Goodman of the Utah batteries are killed and Corporal Geo. B. Wardlaw, Private P. Anderson and Isaac Russell wounded. Dr. Harry Young was a son of the late Lorenzo D. Young, brother of President Brigham Young. All dispatches received speak of the splendid work of the Utah Artillerymen whose guns did most effective service and the discipline of the command was perfect.

8th: Aguinaldo applies to General Otis for a cessation of hostilities and a conference. General Otis declines to answer. * * * The Utah batteries are assigned to the most advanced post on the American line at Manila. * * * The commission appointed by President McKinley to investigate the conduct of the war, submits its report to the President. The report is a voluminous document and handles every department of the service and makes many suggestions. No intelligent synopsis can be made in the space available in these "Events."

10th: The American forces attack the town of Caloocan near Manila and drive the Filipinos out. The attack is begun by the monitor *Monadnock* and gunboat *Concord* throwing a shower of shells into the town. The Sixth Artillery and the Utah Battery then opened fire and the Utahns did very fine work. Captain Hall of the British warship *Narcissus*, British Consul Ramsden, and other foreigners who witnessed the fight bestow the highest encomiums on our troops and especially commend the excellent work done by the Utah artillery.

12th: An insane asylum burns at Yankton, South Dakota, and seventeen lives are lost.

13th: The most severe blizzard in its history visits Washington, D. C. Snow three feet deep blocks the streets and all traffic is suspended and business at a standstill. The storm also reached New York City and Philadelphia, in both of which places business is practically suspended. * * * Word reaches Washington that Lieutenant Geo. A. Seaman, of Utah Battery, B was wounded in the engagement at Caloocan. * * * The following dispatch is received in Washington from General Otis:

MANILA, Feb. 13, 1899.

General Miller reports from Iloilo that the town was taken on the 11th inst. and held by troops. Insurgents given until evening of the 13th to surrender, but their hostile actions brought on engagement during the morning. Insurgents fired the native portion of town. But little losses to property of foreign inhabitants. No casualties among the troops reported. OTIS.

15th: Over \$1,000,000 worth of government property is destroyed by fire in the Brooklyn navy yard. * * * The National Council of Women elects Mrs. Emeline B. Wells second recording secretary. * * * President McKinley conveys assurances to some of the party leaders in Congress, in addition to those given last week, that he will certainly call Congress together in extra session if it fails to pass the army reorganization bill at the present session.

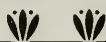
16th: M. Felix Faure, president of the Republic of France dies at 10 o'clock p. m. of apoplexy.

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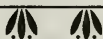
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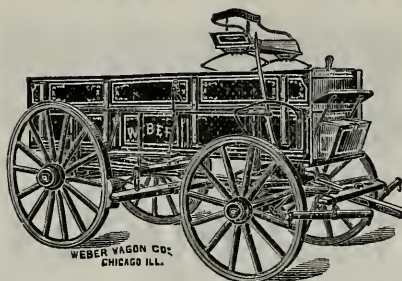
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